

INDIAN ERAS

Arya Vijnana Grandhamala

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DEDICATION

To

"GODDESS DURGA"

VIJAYAVADA.

INDIAN ERAS

By

Sri Kota Venkatachilau, Governorpetta, Berwada.

We are all aware that "Kali Saka" is our current Bhārata Era, which is in existence for over five thousand years, in the daily concerns of the life of the Indians, such as in the *Samkalpa* for all the sacred Vedic rites, and in their daily prayers, and it is also accepted as an authority by all the astronomers, in the calculation of annual Calenders. This Kali Saka began from the initiation of *Kaliyuga* (3102 B.C., Feb.; 20th at hours 2—27m—30s and is continued to the present time, without break. There were some *Sakas* (Eras) prior to Kali Saka. Since they were in existence time out of mind, and beyond the ken of mortal comprehension, we remember them only in name. But the modern historians neglected the Kali Saka, which is mentioned in our calenders, inscriptions and books and even in our daily routine domestic ceremonies, and which began with "Kali Yuga," the twenty-eighth of the Mahā-yugas. To write a correct Indian History, it is essential to consider the anterior Kali Sakas, the beginning of Kali Saka, and the posterior Kali Sakas. So, we give them here.

The Bharatiya calculation of time is praise-worthy, and has no parallel in the annals of any other nation. All the Bharatiya Sakas were based on the movements of the Planets and they commenced with their Synchronisation. All these were classifications of the period of "Brahma". So, all these form the links in the chain of Time and represent the various periodical divisions. The method of calculation adopted by the Sages of India in the measurement of endless Time was till now unknown anywhere in the world.

Calculation of Time.

| | | |
|-----------------------|-----|-----------------------------|
| Six Prāṇas of Period. | ... | One Vighadiya. (24 Seconds) |
| Sixty Vighadiyas. | ... | One Ghādiya. (24 minutes) |
| Sixty Ghādiyas. | ... | One Day Human (24 Hours) |
| Fifteen Days. | ... | One Fortnight. (Paksham) |
| Two Fortnights. | ... | One Month. (Māsam) |

Man's one month or thirty days (night and day) is one day for the dead (Pitrus or Manes). Our Lunar-fortnight is day-time to

the departed Souls. The dark fortnight is night-time to the Dead. Twelve of our months will be a day and night to Devas; that is, our Uttarāyana or the first six months will be their Day and our Dakshināyana or the Second six months (latter half of the year) will be their Night. Thirty human years will be a month to Devas and three hundred and sixty human years will be one year to Devas.

4800 Deva years or 17,28,000 human years is Krutayuga.
(with junction and junction parts, or with
Sandhi and Sandhyāmsa.)

3600 Deva years or 12,96,000 human years is Trētāyuga.
(with Sandhi and Sandhyāmsa.)

2400 Deva years or 8,64,000 human years is Dvāparayuga.
(with Sandhi and Sandhyāmsa.)

1200 Deva years or 4,32,000 human years is Kaliyuga.
(with Sandhi and Sandhyāmsa.)

The aggregate of the four Yugas with junctures and juncture parts is twelve thousand Deva years or 43,20,000 human years. This is termed one Divya yuga or Mahāyuga. Such one thousand Divya yugas or 432 Crores of human years will be a day-time to "Brahma". This is named "Udaya Kalpa". Similarly, 432 Crores of human years will be a night-time to "Brahma". This is called "Kshaya Kalpa." Both the Udaya Kalpa and Kshaya Kalpa combined will be two thousand Mahāyugas (Divya Yugas) or 864 Crores of human years and are styled Brahma's day and night or Maha Kalpa. Such thirty days and nights or Mahākalpas will be one month to "Brahma". Such twelve months will be one year to Brahma. Such one hundred years will be 'Brahma manu'. Many such periods of Brahma elapsed. Fifty years expired in the present calculated Brahma period. In the 51st Brahma Māna year of the first day, during day-time, thirteen Ghadiyas and forty-two Vighadivas were spent up to the present time. In other words, 195,58,85,05 human years elapsed. (up to 1950 A. D.). The day time of one Brahma or 432 Crores of human years is classified into fourteen Manu periods. The duration of one Manu will be Seventy-one Mahāyugas or (71X43,20,000) 30,67,20,000

In the present calculated Brahma Period, Six Manu durations have been spent. In the present seventh Manu time, twelve crores, five lakhs, thirty-three thousand, fifty one years (12,05,33,051 years) have elapsed. That is, twenty-Seven Mahā, Treta, Dvapara Yugas have gone and in the twenty-eight Kali-yuga, five thousand fifty one years (5051) were spent.

In the seventh Manu's time 18,61,86,949 years have still to elapse. (The calculation is shown till 5051 Kali or 1950 A.D.) In this manner, *Bharatiya Sakas form sub-divisions in the Brahma Mana in the chain of the Eternity of time.* From this chain, we take the prominent Sakas and compute time. To measure the extent of endless time is beyond human-intellect. So, having accepted Time, as infinite, by the reach of our intellect, we begin with an important Era and commence Calculation of time. We mention below the main Sakas. (Eras)

SAKAS (ERAS)

| | |
|--|---|
| 1. Present Brahma Saka. | 195,58,85,051 years expired. |
| 2. In Brahma Mana in 18,001 Kalpa, Time expired. | 195,58,85,051 years. |
| 3. Vaivasvata Manu Saka (Seventh Manu) Time expired. | 12,05,33,051 years. |
| 4. In Vaivasvata Mann 28th Mahayuga Time expired. | 38,93,051 years. [These are the Sakas beyond our Computation.] |

The following are Sakas within our calculation.

| | Beginning of Kali. | Beginning Before Kali Christian Era. |
|--|--|--------------------------------------|
| 1. Before Kali 36 years the date of Bharata War-Yudhistira Saka Began. | 36. | 3138 B. C. |
| 2. Kali Era began with Krishna's Demise. | 36 years after the Mahābhārata War or 5051 years back. | 3102 B. C. |
| 3. Jayabhyudaya Yudhisira Saka. | 1 Kali | 3101 B. C. |

| | | | | |
|-----|--|------|------|----------------|
| 4. | Yudhistira Kāla Saka or Loka-Kāla or Laukika Abda or Saptarshi Saka. | 26 | Kali | 3076 B.C. |
| 5. | Mālava Gaṇa Saka. | 2377 | " | 725 B.C. |
| 6. | Cyrus Saka, or Sakanrupa kāla | 2552 | " | 550 B.C. |
| 7. | Sri Harsha Saka | 2645 | " | 457 B.C. |
| 8. | Gupta Saka. | 2775 | " | 327 B.C. |
| 9. | Vikrama Saka. | 3044 | " | 57 B.C. |
| 10. | Salivahana Saka | 3179 | " | 78 A.D. |
| 11. | Christian Era | 3102 | " | Beginning A.D. |

The above eleven Eras were mentioned and used in ancient and modern histories and inscriptions. So, we shall try to find out the authentic details of those Sakas.

1. Yudhistira Saka. Before Kali 36 years or 3138 B.C.

The Great Bhārata Battle took place 36 years before Kali and came to a close in 18 days. The Victor in the War, Dharmraja, during the same year was crowned Emperor of Bharat, at Hastinapura. In the same year, Parikshit was born to (late) Abhimanyu, the son of Arjuna, brother of Dharmraja. As Abhimanyu died in the Bharata fight, Parikshit became heir-apparent to the Hastinapura Empire. The five brothers, Dharmraja and others, crowned Parikshita's Emperor of Bharat, and all set out on Pilgrimage. This Yudhistira Saka began with Dharmraja's commencement of reign, 36 years before Kali or 3138 B.C. and came into use from that time. Dharmraja ruled for 36 years (*Bhārata, Mousala Parva 1-1*) and then, occurred the demise of Lord Sri Krishna. On the same day happened the combination of Planets which portended the beginning of Kali yuga which is current even to our own times. So, Yudhistira Saka is calculated from 36 years before Kali. (Our present day Calender writers amalgamated Yudhistira Saka with Kali Saka and calculated from 3102 B.C.)

Age of Mahābhārata War through Indian Sources.

The Puranas and Hindu astronomical works state that Kali Era began 36 years after the Mahābhārata war. Kali Era 3102 B.C. plus 36 = 3138 B.C. is the date of the Mahabharata war.

I. Vide *Mahābhārata*, Sri Parva, XXV Ch. 39-45.

II. Mousala Parva, I. 1, 13, II. 19-21, III. 25-41, IV. 12-24

- II. 23, VII. 10-12, and VIII. 26-21.
- *Mahāprastānika Parva* I. 45.
- II. *Vishnu Purānam*.
- 4th Amsa XX, 38-40, XXIV, 105-115.
- 5th Amsa XXXVII, 18-20, XXXVIII, 8-9.
- III. *Devi Bhāgavatam*.
- 11th Skandha, 6th Ch. 23-26, 12th Skandha 2nd Ch.
- IV. *Brahma Purānam* :- Ch. CC. XII 9-10.
- V. *Garuda puranam* :- C I.
- VI. *Harivamsam* :- III 47-48.
- VII. *Mahā Bhāgavatam* :- 10th Skandha Ch. III, 1-8.
11th Skandha Ch. VI. 23-26, 12th Skandha Ch. II, 28-34,
- VIII. *Surya Sidhantam* :- Ch. I.
- IX. *Kha-Monikya Jyotisha Grandham*.
- X. Miss C. Mabel Duff's *Chronology of India* P. 4.
- XI. *Rajatarangini*, Intro. Ch. I. etc. By M. Stien; Durga-prasad, M. Troyer and also By Buhler, Ind Ant. Vol. VI, 1877 P. 264 ff.
- XII. Age of Sankara, Part I. B. By T S. Narayana Sastry, Appendix I, P.P. 7, 8, Edition 1917, and part I. C. Appendix.

The Puranas enumerate all the kings of the Royal Dynasties of Bhārata such as 1. Hastinapura 2. Ayodhya 3. Magadha 4. Kashmir 5. Nepal etc., from the time of the Mahabharata War 3138 B.C. So, it is proved that the time of the Mahabharata war or the beginning of Yudhistira Era is 3138 B.C. The Beginning of Kali Era is 3102 B.C.

Age of Mahābhārata War through Persian Sources.

"The date of the over-thrown of Astyages and the taking of Ecbatana is, according to Babylonian Tablet, the sixth year and as it is in the highest degree possible that the years in this memorial are those of Babylonian king Nabunaid (Nabonidus) we must place those events in the year 550 B.C." (Encyclopaedia Britannica, 9th Edition, Vol. XVIII Page 565.)

Now, this date 550 B.C. - which marks the *beginning* of the Persian Empire and the *end* of the Median monarchy, must, certainly, have been a most memorable event in the annals of the ancient history of the world; and we are distinctly

6
told by Herodotus that Cyrus the Great who came to the throne of the Perso-Median Empire on the overthrow of the Median Kings, Astyages and his son Cyaxares, numbered his years from this particular point of time; and all the nations of the world acknowledged this never-to-be-forgotten date as the commencement of a special Era. It is but natural that the Hindus of that time and the Indian kings, who assisted Cyrus the Great in the very first campaign which he had undertaken against the Babylonians, even during the life-time of his maternal uncle, Cyaxares, with "men and money"; and who were also to a great extent instrumental in enabling him to found this grand Persian Empire (Saka Samrajyam) should have gladly acknowledged this Era as one of the chief Eras of their day. And, as a matter of fact, the *Saka-Kala* or the *Saka-Nrupati-Kala*, which is frequently referred to by Kalhana in his *Rajatarangini*, the chronology of the kings of Kashmir—and by astronomers like Garga and Varahamihira in their famous astronomical treatises, refers, in our opinion, distinctly to this date—550 B.C. and the historians and astronomers of the *mediaeval* India, made free use of this Era, the *Saka Kala*, in their calculations of historical and astronomical dates.

Let the readers bear in mind the conclusions drawn, from a careful study of the *Mahā-Bhārata* by Muir in his "Sanskrit Texts" and they will have no doubt whatever that the ancient Hindu Kings played a great part, from time immemorial, in moulding the civilisation, and in shaping the government, of the whole of the ancient civilised world, including the whole of Western Asia, and the countries bordering on the Mediterranean as far as the Atlantic Ocean. It may be conclusively proved, on the authority of the *Mahābhārata* and the chief Purāṇas and Smritis, that the overflowing population of the Aryan Kshatriyas in India navigated, ever since the time of Sagara and Yayāti, more than 30,000 years ago, the open seas of the regions of Arctic Ocean in the North, the Atlantic Ocean in the West, the Indian Ocean in the South and the Pacific Ocean in the East; and that most of the nations of Europe, Asia and Africa, like the Greeks and Romans, the Chinese and the Assyrians, the

Chaldeans and Babylonians, the Egyptians and Phoenicians, were originally Aryan settlers from India, and that they held constant communications with their Mother country and the descendants of their original ancestors in India; and that just a short time before the Great War of the *Mahā Bharata* which took place in 3139 B.C., the Pandava Brothers had acquired universal dominion over these various races and taught them the sacrificial mysteries. (See *Mahabharata*, Book XIV)

With such proofs of international communication and commerce between these various nations of the world, and more than proved relationship between the Indian Aryans on the one hand, and Egyptians, Phoenicians, Chaldeans, Babylonians, Persians, Greeks and other literate peoples on the other, who acknowledged the supremacy of the Indian Sovereigns ever since the time of the *Mahabharata* war, and who always courted the assistance and mediation of these Indian Kings to settle their international affairs in their various quarrels and disputes concerning the claims of their supremacy among themselves, and who invariably honoured these Indian Kings with all decorum and courtesy due to a paramount and suzerain power, it is no wonder, that Cyrus who is universally acknowledged to be an ideal king and a great hero, who practically followed the Vedic religion and the traditional customs and institutions of the Hindus in all his social and political affairs, should have also sought and obtained the assistance and advice of the Indian Kings.

As a matter of fact, in the very first war between the Babylonians under their king Neriglissor on the one hand, and the Persians and Medes under the young prince Cyrus, and Cyaxares, son of Astyages, on the other, in the year 550 B.C., we find both the parties sending ambassadors to the king of India seeking his help and mediation in the matter. For Xenophon distinctly says in his *Cyropaedia* (1. i. p. 22) "Cyaxares was no sooner on the throne, than he was engaged in a terrible war. He was informed that the King of the Babylonians (Neriglissor) was preparing a powerful army against him, and that he had already engaged several powerful princes on his side, and amongst others, Croesus, king of Lydia; and that he had likewise sent ambassadors to the king of India, to give him bid

impressions of the Medes and Persians, by representing to him how dangerous a closer alliance and union between the two nations already so powerful might be, since they could in the end subdue all the nations around them, if a vigorous opposition was not made to the progress of their power."

"In response to this embassy, the "King of India", by which term the 'King of Sindhudesa or the whole tract of the country situated to the east of Indus' was only meant to be understood in all probability, sends his ambassadors to the Median king; and after ascertaining that the Babylonians were the aggressors, and that the cause of Cyaxares and Cyrus was just and righteous, declares himself as an ally of the Medes and Persians, against the Babylonians." Writing upon this subject M. Rollin says:- (III. Page 129).

"One day as Cyrus was reviewing his army, a messenger came to him from Cyaxares, to acquaint him, that some ambassadors having arrived from the king of the Indies, he desired his presence immediately. "For that purpose", says he "I have brought you a rich garment; for the king desires you would appear magnificently dressed before Indians, *to do the nation honour.*" Cyrus lost not a moment's time, but instantly set out with his troops to wait upon the king; though without changing his dress, which was very plain, after the Persian fashion and not (as the Greek text has it) polluted or spoiled with any foreign ornament. Cyaxares seemed at first a little displeased at it; "If I had dressed myself in purple" says Cyrus "and loaded myself with bracelets and chains of gold and with all that had been longer in coming, should I have done you more honour than I do now by my expedition, and the sweat of my face and by letting all the world see with what pomptitude and despatch your orders are obeyed?"

"Cyaxares, satisfied with this answer, ordered the Indian ambassadors to be introduced. The purport of their speech was that they were sent by the king, their master to learn the cause of the war between the Medes and the Babylonians, and that they had orders, as soon as they had heard what the Medes should say to proceed to the court of Babylon, to know what

motive, they had to allege on their part: to the end that the king, their master, after having examined the reasons on both sides, might take part with those who had right and justice on their side. This is making a noble and glorious use of great power: to be influenced only by justice, to seek no advantage from the division of neighbours, but declare openly against the unjust aggressor, in favour of the injured party. Cyaxares and Cyrus answered, that they had given the Babylonians no subject of complaint, and that they willingly accepted the mediation of the king of India. It appears in the sequel that he declared for the Medes."

In this great war between the Medes and the Babylonians, in which the Indian soldiers have taken part on the side of the Median king, the Babylonians are defeated, Croesus king of Lydia is made captive, and Sardis his capital is taken. Cyaxares, son of the old Median king, becomes elated with his success; and finding that Cyrus who had been chiefly instrumental in achieving this victory, was gaining influence everyday over the Medes, grows jealous of him, suspects him to be his own sister's son Agronates whom his father had ordered to be put to death even while he was only a babe; and fearing that he will put an end to the Median monarchy as already predicted, plots against the life of Cyrus himself, in consultation with his old father Astyages, who had allowed him to rule the kingdom in his stead during his old age. Cyrus, however, as narrated by Nicolas of Damascus, escapes by a stratagem, and evades the pursuit of Medes. He leads the Persians into revolt, and attempts to stem the attack of the Median monarch. The Persians are defeated in four successive battles, and in one of which Agronates as Cambyses I, the father of Cyrus was originally called is slain and Pasargadae (Persian "Paisiyau Vada, Sanskrit (Prasaega Vata' the valley of Springs") the Persian capital is besieged. Cyrus then, sends an embassy through the Chaldeans who had frequent intercourse and communication with the Indians desiring some succor in money from the king of India, as he wanted it for the levying of troops in Persia against the attacks of Median king; and he solemnly promises that, if the Goths crowned his designs with success, the king of India should have

no reason to repent of having assisted him. The king of India in response to this request, readily and willingly offers his generous help to Cyrus both by way of men and money, with which Cyrus is enabled in a very short time to strengthen his arms. Here the tide of fortune turns, the insignia of royalty falls into the hands of Cyrus; Astyages and Cyaxares are overtaken and captured during their flight, and the whole of Media at once submits to the conqueror.

Now about this timely assistance rendered to Cyrus by the king of India, which enabled the great prince in overthrowing the Median monarchy and in establishing himself at the head of the Persian empire, M. Rollin, with his usual candidness says:— (III Page 136)

"In this interval, ambassadors arrived from the king of India, with a large sum of money for Cyrus, from the king their master, who had also ordered them to assure him, that he was very glad he had acquainted him with what he wanted; and that he was willing to be his friend and ally; and if he still wanted more money, he had ordered his ambassadors to pay him the same absolute obedience as to himself. Cyrus received these obliging offers with all possible dignity and gratitude. He treated the ambassadors with the utmost regard and made them noble presents."

Let us now examine, if this ever-memorable year 550 B.C., the Era of the establishment of the Persian Empire (Saka-sāmrājya-kāla) is mentioned and remembered anywhere in the Literature of the Hindus, who, according to both Herodotus and Xenophon, had taken no small part in assisting the great Saka king Kuru-Cyrus, the great, of the Greek writers in the establishment of his grand empire, which at one stroke put an end to the three great ancient empires of Western Asia which were then contending against each other for supremacy. The Hindus who had liberally assisted this great Saka king with "men and money" must naturally have been proud of associating themselves with the Era established by Cyrus the Great in 550 B.C. and as the Hindus were known to be great astronomers from the most ancient times, it is but proper to expect them to have used the

Era of this most illustrious Persian king-Saka-Nrupati, in the calculation of their astronomical and historical dates. We are not disappointed in our expectation, and we actually find this Saka-kālah (सकाकाल) or "Sakanrupati-kālah" (सकारूपतीकाल), mentioned in a number of ancient inscriptions, Hindu works on astronomy and history. We have already seen Kalhana, the author of Rajatarāṅgani, quoting the following famous verse of Vriddha Garga, as cited by the great astronomer Varāhamihira in his Brihatsamhitā (Ch. XIII, Verse 3) for the purpose of determining the date of the Kuru-Pandavas and Gonanda I.

In the very first 'Tarañga', Kalhana says:—"On this point a decision is furnished by the words of the authors of the Garga Samhita and Brihat Samhita, who, with reference to the fact that the Great Bear moves from one Nakshatra to the other in a hundred years, have thus indicated its course" and I take their decision here as my authority" (1-55) Kalhana then introduces the following Stanza:

“असन् वशास्मुनयः सासति पृथिव्ये युधिष्ठिरे नृपते
वृद्धिकापमचद्वियुत्साकालस्य राज्ञश्च”

(Rajatarāṅgini I 56
Āsan maghāsumunayah Sāsati pruthvīm Yudhishtirē nrupatau
Shaddvikapamchadviyuta ssaka kālastasya Rajñasha:

The Stanza literally means: "When King Yudhishtira ruled the earth, the Munis (the Great Bear) stood in the Nakshatra Maghas; 2526 years had elapsed from the time (of the death) of that king up to the (commencement) Saka-Kāla."

What is this Saka-kāla that is referred to in this verse? and what is the particular year by which its initial date is denoted? In discussing the Saptharshi or the Loukika Era, we have already fully demonstrated that Yudhishtira died in the year 877-8076 B.C., the date of the commencement of the Loukika Era, which, according to all authorities, including Kalhana himself, commenced 26 years after Kali yuga. So, by subtracting 2526 years according to this verse, from 8076 B.C., the date of the death of Yudhishtira, we shall arrive at the year 550 B.C. as the date of the commencement of the

Saka-kāla, which exactly corresponds to the date of the establishment of the Persian Empire by Cyrus the Great. So, then, taking the Saka-Kāla as identical with the Era of the establishment of the Persian Empire by overthrowing the Median monarchy, which event is placed by all the historians classical as well as modern, beyond all doubt, in the ever memorable year 550 B. C. we are in a definite position, acting upon this "Persian Synchronism" to arrive at the dates of the various ancient Hindu Eras—such as the Yudhishtira Saka, the Kali-yugābda, and Laukikābda. We have only to apply a very simple process, which is merely the reverse of what we have already adopted in arriving at the date of the Saka-kāla, and now by adding 2526 years to this Era of the establishment of the Persian empire in 550 B. C. we shall arrive at the year 3076 B. C. as the most approximate date of the death of Yudhistira, (according to the calculation of Vruddha Garga and Varahamihira) which is the same as the date of the commencement of the Laukikabda, which was established in commemoration of the Svargārohana of that great and righteous monarch. As this Laukikabda is distinctly stated by all the astronomers and historians, including the author of the Rājatarangani. We shall arrive at the year 3102 B. C., by adding 26 to this year 3076 B. C., as the date of the commencement of the Kaliyuga, on which date, according to all the Ithihasas and the Puranas, Sri Krishna quitted this mundane world. The same year also marks the beginning of the reign of Parikshit, son of Abhimanyu by Uttara, who was placed on the throne of Hastinapura by Yudhishtira, just 37 years after the Great war of Mahābhārata, during which period, Parikshit was said to have been in the womb of his mother. And consequently by adding 37 to the year 3102 B. C., we shall arrive at the year 3139 B. C., as the date of the Mahābhārata war which was fought for 18 days on the field of Kurukshetra between the Pandavas and the Kauravas; and as Yudhistira was crowned Emperor of the whole of Bharata Varsha in the very same year, the Yudhishtira Saka, which marks the beginning of the reign of that illustrious Emperor must be dated from 3139 B. C., which also marks the beginning of the reign of Marjari or Somadhi, son of Sahadeva and grandson of Jarasandha, the first king of the Barhadraṭha Dynasty after the Mahābhārata War.

A great deal of confusion that now prevails regarding the expression "Saka-Kāla," is chiefly due to the misunderstanding and misapplication of the word Saka or Śaka (शक्षा) found in Sanskrit literature. In the Sanskrit language, the term Saka has got two distinct meanings unconnected with each other, the one derived from the root "S'ak" (शक्) meaning to be able to be powerful) and the other from the Vedic root "S'ak" (शक् = to know.) In the first sense, the term Saka originally meant 'powerful', 'strong', mighty; hence, it was applied in the plural number to denote the name of the country (dēsa) called Śakasthāna (i.e. Persia.)

The term Sakas was subsequently applied to the powerful people (Jana) inhabiting the said tract of country, who, according to Manu, were subdivided into Kambhojas, Pahlavas, Paradas and Yavanas, and were called after the provinces in which they respectively resided; and in still later days it denoted the powerful people who inhabited the whole of Persia or Iran, commonly known under the general name of Persians. As we have already shown, Manu speaks of these 'Sakas' as degraded tribes of Kshatriyas. The first time that we hear of these people in our ancient Indian History is in connection with the great Emperor Sagara, one of the illustrious monarchs of the Solar dynasty. These people according to the Vishnu Purana (IV-3) appear to have attempted to overrun the Western districts of India, and the great king Sagara is said to have successfully driven them out of India; and such of them as were not destroyed were deprived of their social position as Kshatriyas and were compelled to have the forepart of their heads shaved. In later times, the term Saka in the singular number, was applied, to any of the Kings of the Sakas or Persians, such as 'Cyrus the great' the founder of the Persian Empire, or Darius I, who for the first time, since the days of Sagara, asserted his independence by over-running a part of India to the east of the river Indus, and by establishing a Persian Satrapy in the North-West of India.

The second meaning of the word 'Saka' is an Era or Epoch (Kāla), usually commencing with some celebrated prince as Yudhishtira, Vikramāditya, Salivahana, etc., who are hence denominated as 'Saka-varas' or Saka-Kartas' (the Epoch-Founders)

since any particular time is known (from Sāk-to know) by calculating from any one of these Sākas. Some of the latest Sanskrit writer's have taken the expression 'Sāka-Kāla' as referring to Salivahana Saka or the Era of Salivahana which commenced on Mahāvishuva-Samkrānti, 3179 years after the commencement of the Kali Yuga, in 78 A.D., while others take it as referring to 'Vikramārka Sāka' or the Era of Vikramāditya, which commenced on Chaitra Sukla Pratipad, 3044 years after the commencement of the Kali Yuga, in 57 B.C.

The Buddhists and Jains, on the other hand, take the 'Sāka-Kāla' as referring to Vikramārka Saka of the year 57 B.C., and calculating Yudhishtira Saka, 468 years after the commencement of the Kaliyuga, place it in 2634 B.C., as they take Yudhishtira Saka to commence from the first crowning of Yudhishtira at Indraprastha, immediately after the Rāja-Sūya-Yāga, which was celebrated, according to Mahabharata, just 15 years before the Great War at Kurukshetra, which according to them, took place in 2619 B.C. All the orthodox Hindus have, however, uniformly taken this Saka-Kāla, as marking the Era of the Saka-Nrupati, the celebrated Persian king, Cyrus the Great, which commenced in the year 550 B.C., just 2526 years after Yudhishtira's death, which took place, as we have already shown, in 3076 B.C., and calculate the Yudhishtira Saka from the date of his Imperial coronation on the throne of Hastināpura, as the sole Emperor of all India, immediately after the close of the Mahabharata war, which took place 37 years before the commencement of the Kaliyuga in 3139 B.C.

Our modern orientalists find it convenient for their purposes, to give to Sāka-Kāla as late a date as possible, (as they have done in the case of Gautama Buddha's Mahānirvāpa); and of course identify it with Salivahana Saka, taking the expression 'Sāka' to mean an Era or Kāla; and thereby bring down the date of Varāhamihira, one of the greatest astronomers of India to the year 505 A.D., as, according to Panchasiddhāntika, the great astronomer's work is placed in the year 427 of the Sāka-Kāla with his patron king Vikramāditya and his eight other brother-poets and scholars, who formed the "Nine Gems" of the court of that illustrious monarch, to the 5th or the 6th

century A.D., and say that the Vikrama Era had been antedated, for astronomical or other reasons, by six centuries. If the word 'Sāka' in the expression 'Sāka-kāla' is taken to mean an Era or Kāla, assuming it to be so, why 'Sāka-Kāla' should specifically apply to the era of the king Salivahana, in preference to the five other kings or Sāka-Karas (Era-Makers), such as Yudhishtira, Vikramāditya etc., is not explained by any of these Orientalists. In the first place, the expression Kāla in 'Sāka-Kāla' would then be redundant and would properly mean Sāka-Sāka or Era-Era, which is absurd on the face of it. Further, this interpretation is quite opposed to the meaning of the more fully-worded expression Sāka Bhūpa-Kāla, found in Varāhamihira's works,—which clearly means the Era of the Sāka-Kings", where the term 'Sāka' could not in any way, be interpreted to mean Kāla or Era nor is there any authority why Salivahana should be regarded as a Sāka—either in the sense of Persian or Scythian, in which meaning, they apply this term. Further his commentator Bhātottpala interprets the expression "Sāka-Nripati-Kāla as meaning the Era of the Sāka-King, whose successors were afterwards defeated by Sriharsha Vikramāditya of Ujjain, in 457 B.C.

So, there can be no doubt that Sāka-kāla was not understood by the earlier astronomers to mean either the Salivahana or the Vikrama-Sāka.

It clearly follows as a necessary result of this "Persian Synchronism" which identifies the Sāka-Kāla or Sāka, with the Era of the establishment of the Persian Empire by Cyrus the Great in 550 B.C., that Chandragupta Maurya, who admittedly, even according to these orientalists flourished about 1604, years after the Mahabharata war, which took place in 3139 B.C. co-eval with the accession of Marjari or Somadhi, the first king of the Post-Brahadratha Dynasty, must have founded the Mauryan monarchy in the year 1534 B.C., when even the name of Greeks as a nation was unknown to the world, and which was not the date of the "Invasion of India" by Alexander the Great, who admittedly flourished nearly 1200 years after the accession of Chandragupta Maurya to the throne of Magadha; and that the latter could in no way, have been a contemporary of the Mace.

donian king, Alexander, son of Philip. Thus, while the so-called "Greek synchronism", has grievously up-set all our ancient Chronology by gravely mistaking Sandrocottus of the Greeks for Chandragupta the founder of the Maurya Dynasty, the "Persian synchronism" has now positively restored it to its pristine purity by properly identifying the Saka-Kala which commenced, according to all authorities, 2526 years after Yudhishtira's death, with Saka-Samrajya-Kala or the Era of the Establishment of the Persian Empire in 550 B.C. In doing so, we have not tried to invent or discover any new date for any of the events of the ancient Indian History; but we have only re-affirmed and re-established the dates already given to them uniformly in our ancient literature, adducing our reasons for the same, justly and consciously to the best of our knowledge without endeavouring so much at eloquence in diction and elegance in style as thereby to destroy the plainness and simplicity of the manner in which these events are described in our works. And whenever we have had occasion to introduce authorities in our comment, we hope, we seldom misunderstood, misquoted, misinterpreted or misrepresented them to serve any sinister purpose or pre-conceived notion of our own. We have generally directed our Readers to the book, chapter, page or verse whence we borrowed our materials; and we neither desire nor expect further credit to our researches than the vouchers we produce and the arguments we use naturally demand. (Vide. Age of Sankara Part I.C.P. 130 ff, and P.P. 157-160)

2. The Kali Era.

Beginning with the Mahabharata war, if the periods during which the different dynasties that ruled the country from "Girivraja", the Capital of Magadha, are taken into account chronologically, the beginning of the Maurya dynasty comes to 1534 B.C. and that of the Gupta period to 327 B.C. Instead, if the time of the invasion of Alexander is correlated with the reign of Chandragupta Maurya, the chronological order of the different dynasties gets shortened and a period of 1207 years cannot be accounted for.

Pargitar (the Author of the Dynasties of the Kings of the Kali Age.) examined all the Puranas and constructed the Dyna-

stic Tables of Kings and accepted that the royal dynasty of Magadha began with Sōmadhi after the Mahabharata war and fixed the periods of the different dynasties on the basis of some edition or other of the Purana of his choice. He has calculated the interval between the Mahabharata War and the beginning of the Maurya dynasty to be 1598 years (rightly) and the interval between the war and the end of the Andhra dynasty to be (wrongly) 1886 years,

But, he has not attempted to ascertain the time of the Mahabharata war of 3138 B.C. or the Kali Era of 3102 B.C. or the Saptarshi Era of 3076 B.C.

It is surprising that he never mentions the Kali Era which began 36 years after the Mahabharata war, in the year of the Nirvana of Sri Krishna, the retirement (Mahāprasthana-gamana = మహాప్రశ్నావస్తు) of the Pandavas and the coronation of Parikshit. It has been well-known in our country from the beginning and forms the basis of the Hindu Almanacs all through.

The Mahabharata war took place 36 years before Kali Era, i.e. in 3138 B.C. (3102 + 36). If, from that starting point, the dynasties of the Puranas and the periods allotted to them had been reckoned, a correct chronology of Bharat could be constructed. But the western scholars neglected the Kali Era altogether. They had apparently a natural bias to reduce the antiquity of Indian History and to explain that the entire Bharatiya civilisation had been derived from and due to contact with the Greeks. But some of their Indian disciples went a step further and began to estimate the time of Kali and the Mahabharata war on the basis of their own wrong theories of the later history of India. They assigned the time of the Mahabharata war and the beginning of the Kali Era to twelve hundred years before (or a little later even) the birth of Christ. But the Kali Era is not a matter of guesswork. It is based on the solid foundation of astronomical science.

1. According to our astronomical science, the seven planets 1. Saturn, 2. Jupiter, 3. Mars, 4. Sun, 5. Venus, 6. Mercury and 7. Moon should be in conjunction (together) in the Mesha at the commencement of the Kali Era. Such a phenomenon

occurred in B.C. 3102, 2-27-30" hours on 20th February. The Kali Era is reckoned from that moment. Our Almanacs have been prepared year after year, all these centuries, on the basis of the Kali Era and the Kali Era is remembered and used even in the daily traditional observances of all the Bharatiyas and on all auspicious occasions.

2. Count Bjornstjerna says:-

"According to the astronomical calculations of the Hindus, the present period of the world, Kaliyuga commenced 3,102 years before the birth of Christ, on the 20th February, at 2 hours 27 minutes and 30 seconds, the time being thus calculated to minutes and seconds. They say that a conjunction of the planets there took place, and their tables show this conjunction."

Bailly states that Jupiter and Mercury were then in the same degree of the ecliptic, Mars at a distance of only eight, and Saturn of Seven degrees; whence it follows, that at the point of time given by the Brahmins as the commencement of Kaliyug, the four planets above mentioned must have been successively concealed by the rays of the Sun (first Saturn, then Mars, afterwards Jupiter and lastly Mercury.) They thus showed themselves in conjunction, and although Venus could not then be seen, it was natural to say that a conjunction of planets then took Place. "The calculation of the Brahmins is so exactly confirmed by our own Astronomical tables that nothing but an actual observation could have given so correspondent a result." (Quoted in Hindu Superiority P.P. 283-284 By Har Bilas Sarada)

3. Bailly (the famous French Astronomer) wrote:-

"The motion calculated by the Brahmins during the long space of 4,383 years (the period elapsed between these calculations and Bailly's) varies not a single minute from the tables of "Cassini" and "Mayer" and as the tables brought to Europe by Laubere in 1687 from India, under Louis XIV, are older than those of Cassini and Mayer, the accordance between them must be the result of mutual and exact astronomical observations." Then again;

"Indian tables give the same annual variation of the moon as that discovered by Tyco-Brahe, a variation unknown to the

school of Alexandria, and also to the Arabs, who followed the calculations of this school". (Quoted in Hindu Superiority, page 284 By Har Bilas Sarada)

4. The conjunction of the planets and other astronomical phenomena at the time of the commencement of the Kali Era, will recur again at the next such moment in the next Mahayuga i.e. after 43,20,000.years. (Forty-three lakhs twenty thousand years)

5. "Kaliyuga commenced on 20th February 3102 B.C. (18th Feb is a mistake) just on the day on which Sri Krishna departed to his Divine abode. The Kuru-Pandava War was fought 37 years before Kali that is, in 3139 B.C. (Vide Hist. of Classical Sanskrit Literature By M. Krishnamachariar. Introduction page XLIII.)

"Kaliyuga begins from the year 3102 B.C; the year 1 expired or completed, being 3101 B.C." (Do Book, Introduction Page LVIII)

6. "The quantities which the Indian tables assign to other astronomical elements, Viz., the mean motions of Jupiter and Saturn, have been found to agree almost exactly not with what is observed at the present time, but with what the theory of gravity shows would have been observed at the beginning of the Kaliyuga. Laplace discovered it after the publication of the *Astronomie Indien* and inserted it in the *Journal des Savants*." (Hindu Superiority By Har Bilas Sarada P. 285)

7. M. Bailly has shown that the place of the aphelion, of Jupiter's orbit, determined by the Indian tables for the beginning of the Kaliyuga agrees with the modern tables of Lalende when corrected by theoretical equations of La-Grange. The same thing is true of the quantity which the Hindus assign to the equation of Saturn's centre." (Quoted in Hindu Superiority page 285 by Har Bilas Sarada.)

8. "The length of the Hindu tropical year as deduced from the Hindu tables is 365 days, 5 hrs, 50 minutes, 35 seconds, while La Callie's observation gives 365.5.48.49. This makes the year at the time of the Hindu observation longer than at present by 1'.46". It is, however, an established

fact that the year has been decreasing in duration from time immemorial and shall continue to decrease. In about 49 centuries the time of the year decreases by about 40 $\frac{1}{2}$ seconds. This, then, is an unmistakable proof of the very high Antiquity of Indian astronomy. The observation by the Hindus must have been in the Dwapar (Yuga) (more than 5000 years ago.) ie. nearly 13000 years. (Quoted in Hindu Superiority By Har Bilas Sarada, Page 286.)

Thus, ancient western astronomers like Bailly of France have expressed their admiration (quoted above) for the Knowledge of astronomy of our ancestors who made such conspicuous astronomical phenomena the indisputable scientific basis of their chronology and reckoning. Yet this Kali Era (3102 B. C.) was deliberately ignored by the western scholars who set about to reconstruct the ancient history of India.

9. The Nepal Rajavamsavali or the history of Nepal followed the same Kali Saka that started in 3102 B. C. (Vide Ind. Ant. Vol. XIII. P. 411 ff)

10. Dr. Buhler also admitted and adopted B. C. 3102 as the starting point of Kali Era and Kali 26 or 3076 B. C. as the starting point of Loukika Era or the Saptarshi Era in his commentary on Nepal history and on the manuscript of Kashmir history (Rajatarangini) (Vide Indian Antiquary Vol. V. 27th page ff. Ed. 1876.)

11. Prof. M. A. Trayer in his commentary on 'Rajatarangini' also admitted and adopted this Kali era which started in B. C. 3102. Mr. C. V. Vaidya in his epic history admitted that Kaliyuga 1 is equivalent to 3101 B. C.

12. Kalhana, the author of *Rajatarangini* (History of Kashmir) states that the beginning of Kali Era is 3102 B. C. and that of the Kashmirian Era (ie. Loukikabda or Saptarshi Era, or Yudhistira kala as 26 of Kali Era ie. B. C. 3076 and gives his chronological order from 3076 B. C. (Kalhana's Rajatarangini 1-56)

13. The Great Indian astronomer *Garga* in his *Gargasaṁhita*, *Vārāhamihara* in his *Brihatsaṁhita* and the astro-

mer Bhattotpala in his commentary on *Brihatsaṁhita* established that 3102 B. C. is the starting point of Kali Era and 26th year of Kali (ie. 3076 B. C.) is the starting point of the Loukikabda. (or Yudhistira Kala or Saptarushisaka) (*Brihatsaṁhita*, 13-3)

14. The author of *Kaliyugārajavrittānta* states that Kaliyuga started from 3102 B. C. and Yudhistira Kala Era had its starting point in the year 26 of Kali or 3076 B. C.

15. The Great Poet Kalidasa tells us in his astronomical book "*Jyotiḥvidyābhārana*" that he began to write the book in Vysakha month of 3076 Kali year and completed his book in the month of Kartika of the same Kali year. (ie. 33 B. C.)

16. The Great Astronomer and Mathematician Bhaskarācharya in his "*Siddhāntasiromāṇi*", *Kālāmnādhya*, verse 28, gives Kaliyaka in the following manner:-

"From the creation of the Universe six manus, 27 Mahāyugas, in 28th Mahāyuga Krita, Treta, Dwapara three Yugas and in this Kaliyuga, 3179 years have elapsed to the end of Vikramasaka (ie. the beginning of Salivāhana Saka of 78 A.D.)."

From the starting point of Vikramasaka B. C. 57 to the end of the same saka or to the beginning of Salivāhana Saka of 78 A. D., a period of 185 years have elapsed.

| | |
|--|------|
| End of Vikrama | 3179 |
| Minus duration of Vikramasaka from 57 B. C. to 78 A. D. (57 + 78 = 135) | 135 |
| Kali | 3044 |

is the starting point of Vikrama Era. ie. (3101-3044) 57 B. C.

17. All the Puranas and the Mahabharata state that the beginning of the Kali Era is 3102 B. C. and that of the Mahabharata war 36 years before Kali ie. 3138 B. C.

18. An inscription (plate) of a gift-deed by Emperor Janamejaya has been discovered (Indian Antiquary Pt. 333-334)

This is the first inscription known which used the Jayābhuyuda Yudhistira Saka which has its origin in Kali 1st year. Both the Eras started in the same cycle year *Pramādhi*

19. The famous Muhammadan astronomer, Alberuni mentioned in his Indian History that 1031 A. D. is equivalent

to 4182 of Kali Era i.e. 3101 B.C. (Vide, Alberuni's India, Translated by Dr. E. C. Sachann Ind Vol. 49ch. 5.7 pages)

20. The Great astronomer "Aryabhatta" in his astronomical work '*Aryabhattiyam*' stated that he was aged 23 by the year 360 Kali Era.

21. Even in the Encyclopaedia Britannica 14th Ed. we find in the 5th Vol. at page 658 the following:-

"The Kaliyug Era is the principal astronomical reckoning of the Hindus. It is frequently, if not generally, shown in the Almanacs. Its initial point lay in 3102 B. C. and the year 5002 of Kali began in A. D. 1900."

22. Mr. T. S. Narayana Sastry B. A. B. L. in his book "Age of Sankara" admits and adopts the Kali Era of 3102 B. C.

23. Mr. Nadimpalli Jagannadharao in his books "Age of Mahābhārata war" and "Andhrāmāhā Sāmrājyam" followed the Kali Era of 3102 B. C.

24. The Bharatas to this day follow the notation of the Kali Era by adding year to year and repeating it in their daily Prayers, invariably.

25. His Holiness Sri Kalyananda Bharati Swami of Virupaksha Mutt in his "Epochs of Bharata Varsha" adopted the Kali Era of 3102 B. C.

26. The Panchāngams (Almanacs) of all the provinces of Bharat show that 5053 years have passed upto now, i.e. 1952 A.D. since the beginning of the Kali Era.

27. In Bhavishya Mahāpurāna, the royal dynasties were recorded in Kali Era of 3102 B. C.

28. The succession of the Heads of the Advaita Mutts founded by Sri Sankara in the four quarters of Bharat is enumerated with reference to the Kali Era. It is well-known that

1. Sringeri. 2. Jagannath. 3. Dwaraka. 4. Kanchi Kamakoti. 5. Sringeri Virupaksha and 6. Badarinath are the six peetas of Sankara Sāmpradaya.

29. In the Sanskrit work Sri Sankara Mandara Sourabha which deals with the life of Sri Sankarā-charya, the 38th successor in the line of Kanchi Kamokoti Peetha the Kali Era alone is used.

30. In the Astrological magazine Vol 36. no 4, (April 1947, page 278) it is stated that the Kali Era began in 3102 B. C.

31. General Cunningham admitted that the starting point of Kali Era lies in 3102 B. C. and the Saptarshi Era or the Loukikābda starts in Kali 36 or 3076 B. C.

32. Mr. Lionel D. Barnett in his Book "Antiquities of India" Ed. 1913 published by Warner, writes thus:- "The Kali Era is supposed to begin from 3102 B. C." (P 94)

"The present Age, which is the Kaliyuga, is reckoned as having begun in the Year 3102 B. C. (page 193)

33. Mahābhārata war is mentioned in the Grants dated in the Gupta Samvat Era. (Fleet, C II, 120, 124, 129, 134, I39.)

34. Buchanan mentions an inscription in the temple of Madhu Keswara at Banavasi in North Canara dated in the 168th year of Yudhistira Era; (ie Yudhistira Era begins with the year of the Mahābhārata war 3138 B. C.-168=2970 B. C.)

35. Two inscriptions at Belgaum in Mysore are dated in the reign of Yudhistira. (Vide Journey through Mysore, Canara, and Malabar. III, PP. 231, 411.)

36. In a Siva's temple at Iballi in Dharwar, an inscription is dated 3730 years after the Great war and in Saka 506. (Hist. of Classical Sanskrit Literature By M. Krishnamachariar Page 62)

All the above facts definitely go to show that Kali Saka started in B. C. 3102 and it can be followed safely. In Mahābhārata, it is clearly stated that Kali Saka begins 36 years after the Mahābhārata war. So, the time of the Mahābhārata war works out to be 3138 B. C. (3102 plus 36 is equal to 3138.)

3. Jayābhuyuda Yudhiṣṭira Saka. Kali 1 or 3101 B. C.

In the beginning of the writing of Bhārata, Vyāsa termed the book as "Jaya". The writing of the Bhārata Itihāsa styled 'Jaya' was begun in 1 Kali year or 3101 B. C. by Vyāsa Bhagavān. From that time, an Era was started by the name "Jayābhuyuda Yudhiṣṭira Saka."

This Saka was used by Janamejaya in his gift-deed. (Vide Ind. Ant. P. P. 333-344; Also, vide this author's Kali Saka Vijñānam Part II, Kali Raja Vamsāvali P. P. 41, 42.)

4. *Vudhishtira Kala Era or Septarshi Era or Loukikabda.*

“అప్ప వుధూసుమనయిఁ ఇందిచ్చెట్లో యాంక్రిష్టీ కృతి
వాస్త్వపంచ్య (2526) యాంక్రిష్టీలు ఉపురాష్టీ”

(Brihat Samhita Ch. 13. 3.)

"When the circle of the Seven Sages resided in the century of Magha aster, Yudhistira or Dharmraja, the eldest of the Pandavas was the ruling sovereign. If we add 2526 years to the Saka Kala prevalent, we get the commencement of that monarch's (Swargārohaṇa) time, that is, Yudhistira Kala Era, or Saptarshi Era or Loukikabda."

It means that an Era came into being, after a lapse of 2526 years in Yudhistira Kāla Era or Saptarshi Era. In the Saptarshi Era 3076 B. C. minus 2526 = 550 B.C., (3076-2526 = 550) an Era came into existence.

In the above sloka is the expression "Yutah Sakakalah" and the question arises to what Saka Era the reference is made.

Originally this verse is from "Garga Samhita." Varāhamihira cited this in his *Brihat Samhita*. We have proved that Varahamihira was one of the nine gems in the court of Vikramāditya of Ujjain, who lived in 57 B. C. (Vide Kalisaka Vigñanam Part I, By this Author.) This Vrudilha Garga^{वृद्धिहा गर्गा} was four or five centuries anterior, in time. Even Western Scholars agreed that either Vikrama Era or Salivahana Era was not prevalent at the time of Garga. So, the Saka Era related in the sloka is neither Vikrama nor Salivahana Era and this fact is approved by all the historians. That is, the Era of the Persian Emperor, Cyrus, began in 550 B. C. That Era, being current in the North-western parts of India, Punjab, Kashmir and North India found access into the Samhitas. This Era was in vogue under the four appellations of "1. Saka-Kāla 2. Saka-Nrupa Kāla. 3. Sakēndra Kāla. 4. Sakabhūpakāla."

The above Sloka cited by Varahamihira in his Brihat-samhita (13. 3.) was explained by Bhattotpala, in the commentary of Brihat Samhita, named "*Chintamani*."

Commentary :-

Commentary
 “మహాశ్రావణీశ్వరయిః సప్తస్తయోః, యాధికి శే పొందులనచే
 శ్రవణశాఖ - ప్రక్రియా శమీం - శాపిలిపిషాలయితి
 మహాశ్రావణ - మహాశ్రావణీశ్వర్యై సప్తస్తయై భూతిక్తమ్”

This is a quotation from 'Garga Samhita'. The author of this sloka Vruddha Garga explained the meaning of the Sloka himself in it. Bhattotpala, the commentator, after giving the above meaning himself quotes the very words of the author of the Sloka as follows :-

The commentary means:-

"When Yudhistira was the ruling monarch, the Seven Sages (Saptarishis) resided in Magha star."

In the same way, Vruddha Garga also mentioned that "The seven Sages were in the *Magha star at the transition age of Dwâpara into Kali*. In Yudhistira Kâla Era or Louki-kabda elapsed 2526 years. To this figure i.e. 2526 years should be added the age of the Saka-Nrupa-Kâla which was in use at that time. "सप्तरात्र दूष्यं सैणि" When calculated in this manner, the total amount of years, will be the period that elapsed from the commencement of Yudhistira Kâla Era. The quotient got, when the dividend of the years is divided by the divisor 100, should be the number and we must take that so many stars from Magha elapsed in the cycle of the Seven Sages divided in the above manner, and the remainder should be deemed as the number of the expired Stars.

As Magha is the star into which the entrance of the cycle of the seven sages took place, (at the transition period of Dwāpara into Kali) the calculation should be from the Magha star, and the number of the stars will denote the lapse of so many centuries."

We have already stated that the Saka Era in the above Sloka (Brihatsamhitā 13. 3.) "Āsan Maghasu Munayah" was the age (Era) of Cyrus, the Saka Nrupati, who lived in 550 B. C.

Let us consider about Yudhistira Kāla Era or the Saptarishi Era or Loukikābda, in the same sloka. It is "dvika pancha dvi" and "Yutah-saka Kālah". It means that 2526 years should be added to the current Era or the age (Era) of Cyrus which was then prevalent. We have to explain what the expression "Tasya Rajñasya (or Rajñascha)" interprets. The last line of the Sloka seems to be incomplete, and it will make complete sense, if the missing word is supplied. At the end of the second half of the Sloka, the word understood, namely "Kālah" is added; then the reading will be, "Shat dvika pancha dvi, yutah Saka Kālah, tasya Rajñascha" "Kālah". Then the poem makes full sense; and it will mean "the time of that king" or 'The Yudhistira Kāla Era, or Saptarshi Era or Loukikābda. The full interpretation of the sloka will be as follows:-

"The Cycle of Seven Sages, at the transition period of Kali Dwapara, was in Magha Star and Yudhistira was ruling at that time. If 2526 years are added to the years current, in the then Saka Era (Cyrus Age), we get Yudhistira Kāla Era or Loukikābda or Saptarushi Era.

Dr. Buhler writes about the initial date of Saptarushi or Loukika Era in his remarks on *Rajatarangini* thus:-

"The discovery of the initial date of Saptarshi or Loukika Era, which I obtained in Kashmir, makes it possible to fix the reigns after Avantivarman with perfect accuracy. The beginning of the Saptarshi Era is placed by the Kashmirians on Chaitra Sudi I of the twenty-fifth year of the Kaliyuga and the 24th year, in which Kalhana wrote, is consequently the Saptarshi year 4224.

From Kaliyuga 25th, the beginning of the Saka Era is 3153
From Saka Samvat to Kalhana's time is 1070

4224

My authorities for placing the beginning of the Saptarshi Era in Kali 25 are the following:- First, P-Dayaram Joshi gave me the subjoined verse, the origin of which he did not know:-

"When the years of the Kaliyuga marked by the 'arrows and the eyes' (ie: the five and the two, or, as Indian dates have to be read backward, 25) had elapsed, the most excellent seven Rishis ascended to heaven. For, in the Calender (used) in the world the virtuous declare the computation of the Saptarshi (years to begin from that point)". Pandit Dayaram explained the verse as I have done in the above translation and added that each Saptarshi year began on Chaitra Sudi I and that its length was regulated by the customary mixing of the *Chandra* and *Saura manas*.

The correctness of his statement is confirmed by a passage in P. Sahebram's "*Rajatarangini Samgraha*" where the author says that "the Saka year 1786 (A. D. 1864), in which he writes, corresponds to Kali 4965 and to Saptarshi or Laukika Samvat 4940. One of the copyists too, who copied the *Dhvanya loka* for me in September, 1875, gives in the Colophon, as the date of his copy, the Saptarshi year 4951. These facts are sufficient to prove that P. Dayaram's statement regarding the beginning of the Saptarshi Era is not an invention of his own, but is based on the general tradition of the country. *I do not doubt for a moment that the calculation which throws the beginning of the Saptarshi Era back to 3076 B. C. is worth no more than that which fixes the beginning of the Kali-Yuga in 3101 B. C.* But it seems to me certain that it is much older than Kalhana's time, because his equation 24-1078 agrees with it. *It may therefore be safely used for reducing with exactness the Saptarshi years, months and days mentioned in his Work to years of the Christian Era.* The results which will be thus obtained will always closely agree with those gained by General Cunningham, who did use the right Key." (Page 164 to 268 Ind. Antiquary Vol. VI)

Extract from Dr. G. Buhler's preliminary report on the results of the search for Sanskrit Manuscripts in Kashmir. (Ind. Antiquary Vol. V. 27th page ff. Ed 1876)

"They (Rājatarangini Manuscripts) also led to the discovery of the real nature of the Kashmirian Era which has been used by Kalhana in the last three books of his chronicle, and is still in use among the Brahmins in Kashmir. Its true name, derived from the supposed secular procession of Ursa Major, is the Era of the Saptarshis. It began on Chaitra Sudhi, 1st of the 26th year of the Kaliyuga or March-April 3076 B.C."

Dr. Buhler proves, admits and adopts that the Kali Era starts from 3102 B.C. and the Saptarshi Era from Kali 26 or 3076 B.C. This Saptarshi Era is otherwise called Yudhistira Kala Era or the Loukikābda.

Dr. Buhler quoted a sloka which he got from P. Dayaram Joshi of Kashmir and the trend of that sloka reveals that an alteration was made in it. The verse cited by Dr. Buhler is as follows:-

३८८५: साय्ये श्रीत्रिवायः न वृद्धराजः ३८८० उद्योगः ।
३८८६: वृद्धवर्षा वृद्धराजः न वृद्धमनुष्ठानिवार्ता ॥

In the first half of the above Sloka, the expression, "Saptarshivaryāḥ Tridivam Prayātāḥ" appears to be inconsistent because the Saptarshi Mandala or the Cycle of the Seven Sages will always reside in Heaven. In such a case, there is no rationality or possibility, for saying that the Seven Sages entered Heaven after 25 years in Kali. It will be plausible to speak that Mortals or men who live on this Earth went to Heaven. But to mention that the Seven Sages, who always reside in Heaven, went to Heaven in 25th Kali will look ludicrous and ridiculous. It will be a statement quite contrary to common sense and out of place. Such a sentence will never occur in a scientific treatise. The latter part of the first half of the sloka is not a correct one. The authentic reading as we got it, is given below:-

३८८५: साय्ये श्रीत्रिवायः युद्धिराजः ३८८० उद्योगः ।

So, in the above sloka, "Yudhistirādyāḥ" was replaced by "Saptarshivaryāḥ". The Ex-Emperor of Bharata-Varsha, Yudhistira, along with his brothers and wife went to Heaven after 25 years in Kali and at that time, in Kali 26th year, ie.

3076 B.C., 1st of Chaitra Sudhi, the Saptarshi Mandala made exit from Makha and entered the next star. Therefore, the people in memory of Yudhistira's departure from our Planet Earth, commenced the 'Saptarshi Mana'. So say the Puranas.

We have already noted those Purana Slokas in our Kali Saka Vijapanam Part I. Yet for easy reference of the readers, we give here the important ones.

“३८८०४: कल्पकांशेष्वद्यक्तराज्याः । अस्मैत्यव्यक्त्यास्त्वां मुक्तये त्वं
३८८०५: वृद्धः”

“३८८०६: कल्पक वृद्धजलिः ॥ वृद्धप्रसादमहीका तु तो वृद्धमनुष्ठाने वृद्ध
३८८०७: मार्त्यस्त्वान्तर्मुक्तिरुपां ॥”

“३८८०८: वृद्धैः वृद्धोऽक्षराज्याः । वृद्धत्वंत्वावद्याद् लोके वृद्ध
३८८०९: वृद्धिरुपां ॥”

Substance:- "After the expiry of 25 years in Kaliyuga that is, in the beginning of the 26th year or 3076 B.C. the seven Rishis who were till then in Makha enter the Star Aslesha and stay there for one hundred years. At that time, Yudhistira (Dharma Raja) who was on world pilgrimage, it is a fact, will complete his going round the Earth and would ascend to Heaven. From that period, the Laukikābda, comprising a period of 27 centuries, will be begun, in memory of Dharma Raja or Yudhistira by the people and it will be current in this world". So the Puranas pronounced clearly. As such, the person who entered the Heaven, after a lapse of 25 years in Kali, will be "Dharma Raja or Yudhistira", but not the "Saptarshis" because the Saptarshis were eternal residents of Heaven.

From the above information, it is evident that Buhler, who wrote that Kalhana mentioned the Kuru Pandavas to have lived in 653 year Kali, as per the inserted forged slokas in Rājatarangini 1-49, 50, 51 and 54, in order to avoid the contradiction, might have altered the expression, "Yudhistirādyāḥ" into "Saptarshi Varyas". In the 26th year Kali, ie. 3076 B.C. Yudhistira ascended to Heaven. In the first year Kali, 3101 B.C. having abdicated the throne, Yudhistira together with his, four brothers, wife and a dog undertook the pilgrimage round the Earth. As he reigned for 36 years, the year of his coronation will be the 36th year before the beginning of Kali, namely, B.C.

$3102 + 36 = 3138$ B.C. During that year happened the Bharata Battle and as Yudhistira was the victor in that fight, his coronation took place in that year. So, the date of Bharata War comes to be 3138 B.C. As a consequence, the Readers will be in a position to realise the amount and extent of the distortions and interpolations committed by the Western Writers, in their attempt to re-write the Indian History. The above sloka proves that

The date of the Mahābhārata war and the coronation of Yudhistira was 3138 B.C., the beginning of Kali Era was 3102 B.C., Yudhistira's abdication of the throne of Bharata-Varsha and his Mahāprasthanāgamana was in 3101 B.C. his ascending to Heaven and the starting of Saptarshi Era (or the Loukikābda or the Yūdhistira Kāla Era or Kashmīrabda, was in 3076 B.C.

From the most ancient times, the Saptarshi reckoning has been used in Kashmir and in the Kangra District and some of the Hill States on the southeast of Kashmir. Some nine centuries ago, it was also in use in the Punjab and apparently in Sind. In addition to being cited by such expressions as 'Saptarshi Samvat', the year so-and-so of the Saptarshis and Śāstra-Samvatsara, the year so-and-so of the science of Astronomy, it is found mentioned as *Lokakāla* or *Loukikābda*, "the time or Era of the people" and by other terms which mark it as a vulgar reckoning. And it appears that modern popular names for it are Pahāri Samvat and Kachchā Samvat, which we may render as the "the Hill Era" and the crude Era." This is the second method of calculation or rather of checking the first method by the second; and like the first, it also depends upon the date of the commencement of the Kaliyuga, 3102 B.C. which is the starting point backwards and forwards in Puranic calculations.

There is a good deal of confusion, among the scholars, as to when the very first cycle of the Saptarshi Era commenced and in which Asterism it began, some placing it in 6677 B.C. (or 6777 B.C.) in Asvini, and others in 3777 B.C. (or 3877 B.C) in Magha. Whatever might be the case with regard to the actual

commencement of the Saptarshi Era, there is no doubt whatever that the *Loukikābda* or *Lokakāla* which likewise counts the years by centuries (or periods of 100 years) commenced in the year 26 of the Kali yuga. Prof. Buhler was the first to bring the initial date of the *Loukika Era*, Viz. Chitra Sudi 1 of Kali-samvat of 25 (expired) or the year 3077-3076 B.C., to the notice of Oriental scholars, and he seems to base this conclusion on the verse 1-52 of Kalhana's *Rajatarangini*. As has been clearly pointed out by Prof. Buhler, "the *Laukika* reckoning is a centennial reckoning by supposed or omitted hundreds with its earlier centuries commencing in 3077-B.C., 2977 B.C., and so on, and its later centuries commencing in 25 A.C., 125 A.C., etc., on precisely the same lines with those according to which we may use, for example, 98 to mean 1798 A.C., and 57 to mean 1857 A.C., and 09 to mean 1909 A.C."

This Saptarshi Era is fully described in all the Puranās in words almost similar to one another and the following passage from Kaliyugaraṇa Vrittānta may suffice as an example :-

1. "ಸ ಪರಿಂಶಿ ಪರ್ಯಾಂಕೆ ಕೃತ್ಯೇಷು ಸಹತಮಂಡತೆ।
ಸ ಪರಯನ್ತುಕಿಷ್ಟಂತಿ ಪರ್ಯಾಯೇಣ ಶಲಂಕರಮ್॥
2. ಸ ಪರಿಂ ರಾಂ ಯುಗಂ ಹ್ಯಾ ರತ್ ದಿವ್ಯರ್ಯಾಸಂಭ್ಯ ಯಾಸ್ತುರಂ
ಸಮಾದಿವಾಣಿ ಸ್ತುತಾ ಸ ಪರಿಂದಾಮಾಸಾ ಹಡೆಸಿ॥
3. ಯಾತ್ರಾದೃಢಂ ಕಿತ್ಯೇ ಸ್ತೋರ್ಯಾಂತಿ ಚಿತ್ರಭಿಖಂದಿನಃ।
ದಿವ್ಯಃ ಸ ಪರಿಂ ಕಾಲ್ಯಾಯಂ ಶಮಾದೇವಂ ಪವ ರತ್॥
4. ಸ ಪರಿಂ ರಾಂ ರುಧ್ರಾ ಪೂರ್ವಾದೃಢಃ ತೇಪ್ಯಾದಿತ್ಯಾಸಿಬಿ।
ತಯಾಸುಷುಧ್ಯ ಸಹತ್ರಂ ದೃಢಃ ಕೈಯತ್ ಸಹಂವಿ॥
5. ತೇನ ಸ ಪರಯಾ ಯುಕ್ತಾ ಸಿಂಂತ್ಯಾಳಶರಂ ವೃಜಾಮಿ।
ಸಹಃ ಕಾರಾಮೃಷಾಂ ಯೋಗಸ್ಯೈತ ನಿಧರ್ಯಾಸಮಿ॥
6. ಯಾದಾದೇವ್ಯಾಯಃ ಸ ಪರಮಭಾಸುಧಿದಂಳಿಷಿ॥
ತದಾಪವ್ಯತಕ್ಷ ಕರ್ಮಿರ್ಯಾದಭಾಷ್ಯ ಶಭಾತ್ಮಕಃ॥
7. ಯಸ್ಸಿತ್ ಕರ್ಣಾಂತಿದಿವಂ ಯಾತ ಸಸ್ಯಿಸ್ಸುವಾಃ ಪರ್ಯಾರೇ।
ಪ್ರಾಣಿವಸ್ಯಂ ಕರಿಯುಗ ಮಿತ್ರಾಪಾಃ ಶರಾವಿದಃ॥

8. యావత్ న భగవాన విష్ణువస్తు ర్మేమాం వసుంధరామ్।
తావత్ పృథ్విం పరాక్రాంతుం సమితోనా భవత్ కలిః
9. యదామఘాభ్యోయాస్యంతి పూర్వామాధాం మహార్యయః।
తతో ప్రభుకైవ కలిర్యాపిం యాస్యతి నిశ్చితమ్॥
10. యదాయుధీర్ రాచ శ్రవ్రష్టి ప్రతిష్టితః।
తదాస వర్షయః ప్రాపుర్మధుః చిత్పుహితేరతః॥
11. వంచన క్రమి వర్షాణి ప్రాక కరేః సవ్తకీయితః।
మఘాన్యాసన మఘారాకే చాసత్యుర్మీం యుధీష్ఠిరే॥
12. వంచనింక్రమివ్యేమ గతేష్యధకతోయాగే
సమాత్యయ్వ్యాస్యాం ముసయు శతం సమా॥॥
13. త్రైవ ధర్మపుత్రోపే మహాప్రథాస మాధితః।
భువంసరిభుమున్ తే సురమార్ క్ష్యుతి ధ్రువం॥
14. త్రైవలాకీశ్వర్మాపి సవ్త వింశతికార్త్యకః।
ధర్మపుత్రజ్ఞావకార్థంలోకేతాతపత్రువర్తితః॥
15. సప్తవింశాంధ్రవృష్టః కాలేభాష్యస్యతేత్తునః।
అశ్చేషాపసవ్యుయాస్యంతి యుగస్యాంతే సురక్షయః॥
16. సప్తర్మేమఘాయుక్తః కాలేయాధిష్ఠిరేతరం।
శ్రవణః కే భవిష్యంతి కాలేసంస్యాహావాసే॥
17. చతుర్మింశే ధసహర్షే భవిష్యంతి శతంసమా॥
అంధరాజ్యారంభకాలాదారాభ్యుత్తేషిరర్పయః॥
18. మహాపదాగ్మిష్టాకార్తు యావజ్జన్మ పరీక్షితః।
ఏకమేవసహస్రంతు కేయం వంచశస్తో త్రం॥
19. అంధరాజ్యాప్రకపాత్తు యావస్మందాధిష్ఠేచనం।
అంతరంతచ్ఛాస్యాస్మా ప్రమాణఃః సమాస్మాకాః॥
20. యదాపునర్వసుంయాస్యంత్యే తేషపరయః వృథః।
తదాత్రేసు వ్యాప్తః వంశ్యానాం రాష్ట్రం దైవ్యంగమిష్యతి॥

21. పూర్వామాధాం యదాతేషు ప్రవేష్యంతి వుస్మియాతి
గుప్తాష్టోమాగధం రాష్ట్రం తదాపాలాన గమిష్యతి॥

The above passage may be freely translated as follows:-
In the circle of the lunar asterisms (Nakshatras) where in the great constellation of the Sapta Rishis (constituting the Great Bear or the Ursa Major) revolves, and which contains 27 asterisms (like Asvini, Bharani, Krittika, etc.,) in its circumference (ecliptic consisting of 360°, each Nakshatra or lunar asterism being equal to 13°-20, of the ecliptic,) the Seven Sages remain for 100 years in each asterism in turn (the Rishis taking 2700 years to make a circuit of the Heavens.)

This is the Cycle of the Seven Seers (consisting of 2700 human years) and is reckoned in the terms of Divine years (360 human years being equal to 1 Divine year). And the total period is equal to 7 Divine years and 6 Divine months (i. e., 7½ times 360 or 2700 human years).

The constellation of the Seven Saints (or the Seven Stars of the Wain, consisting of Marichi, Vasishtha accompanied by the, Sukshmatārā Arundhati, Angirasa, Abri, Pulartya, Pulaha and Kratu) takes a period of 100 years to go over each of the 27 asterisms, (and it goes through these 27 asterisms in a retrograde order, as the twelve Signs of the Zodiac which comprise these 27 asterisms are arranged in a retrograde order around the ecliptic). Thus, the Saptarshi Kāla (or the Samvat of the Haft Rikhesar), consisting of a cycle of 2700 years, has come to be constituted.

The two front stars (Pulaha and Kratu) of the great constellation of the Seven Sages which are seen (in the northern region) when risen at night, the lunar asterism or Nakshatra which is seen situated equally between them in the sky is said to govern the same—the constellation of the Sapta Rishis being known as conjoined with that asterism for 100 human years. This is the exposition of the conjunction of the lunar asterisms and the constellation of the Sapta Rishis.

When the constellation of the Seven Sages remained conjoined with the asterism of Maghas, then the Kali Age (the sinful Kaliyuga) comprising 1200 Divine years (or 432,000 common human years) began.

When Lord Krishna returned to Heaven (i.e., left this mundane world), then, in that very same year (on the first day of Chaitra of the year Pramāthi according to the Southern school of Astronomers),—say the knowers of the ancient history—the present Kaliyuga (of the 28th Mahāyuga comprising 12000 Divine years) commenced.

As long as the Great Incarnation of the Divine Vishnu continued to touch the Earth (with His holy feet), so long the Kali Age was unable to approach the Earth.

When the Seven Rishis shall pass from the Maghas and reach the asterism of Purvāśādha, then will, indeed, the Kali Age begin to grow.

When Prince Yudhishtira was, for the first time, crowned as king at Indraprastha (and established himself with his brothers, as master of half of the kingdom belonging to his father Pandu), then the Seven Rishis of the constellation of the Ursa Major entered the Lunar asterism of Maghas which was sacred and propitious to the Pitrīs.

The Seven Rishis (of the Great Bear) entered the asterism of the Maghas, just 75 years before the beginning of the Kali yuga (in the year 3177—3176 B.C.) at the commencement of the reign of the great king Yudhishtira who ruled the Earth during the said period.

These Seven Sages will enter the asterism of Āślesha on the expiry of 25 years from the commencement of the Kali Age (in the year 3077—3076 B.C.) and they will continue to remain in that asterism for a period of 100 human years (from 3077—3076 B.C. to 2977—2976 B.C.)

In that very same year (3077—76 B.C.) will Dharmaputra (Yudhishtira, the eldest of the five Pāndava brothers) ascend to Heaven (Svargārohana) after wandering over the earth for a long time (having abdicated the throne in favour of Parikshit, the grandson of his brother Arjuna and started on his Mahāprasthāna with his brothers and wife on hearing the sad and sudden news of the departure of Sri Krishna from the world).

Then will the Laukikābda or the Laukika Era consisting of a cycle of 2700 years be started in the world in commemoration of the Ascension of Dharmaputra into Heaven.

These Divine Sages (constituting the constellation of the Ursa Major) will reach (the lunar asterism) Āślesha a second time (in their revolution) at the time of the commencement of the reign of the 27th king of the Andhra Dynasty (Sivāsri Satakarni who began to rule Magadha in the year 2762 A.Y. corresponding to 377—376 B.C.), one complete cycle of 2700 years having elapsed since the expiry of the 25th year of the Kaliyuga, when they first reached Āślesha after the Maha Bhārata War.)

These Seven Sages were conjoined with the asterism Magha for a period of 100 years during the time of Yudhishtira; and at the time of the commencement of the reign of King Nanda (Mahāpadma), they will be conjoined with the asterism Sravana (the 15th Nakshatra from Magha calculated, of course, in a reverse order.)

From the commencement of the rule of Andhra Dynasty (in Magadha) the Seven Rishis (of the Great Bear) will be found conjoined with Chitra, the 24th lunar asterism (calculated from and inclusive of Magha).

The interval of time between the birth of Parikshit (son of Abhimanyu by Uttara, and grandson of Arjuna, who was in the womb of his mother at the time of the Mahābhārata War) and the inauguration of Mahāpadma Nanda (the Founder of the Nanda Dynasty) is to be known as 1500 years.

According to competent authorities (Pramātajñas), the interval of time between the coronation of Mahāpadma Nanda (who came to the throne of Magadha in 1504 A.Y.) and the commencement of the Andhra Dynasty (which began to rule Magadha in 2305 A.Y.) is stated to be full 800 years.

When this great constellation of the seven sages of the Ursa Major shall again reach the asterism Punarvasu (in its second revolution after the Mahabharata War), the Empire of the great Gupta Kings shall begin to decline; and when they shall actually enter the asterism of Purvabhadra thereafter, the kingdom of Magadha will pass from the Guptas to the Pāla kings.

Now these statements are, more or less fully corroborated by the statements contained in the complete version of the manuscript copy of the Matsya Purana in Tamil Grandha Script

(which practically agrees with the above version and with most of the versions of the other Puranas, though the accounts given in them are not so full and complete as in the Kaliyuga Raja Vrittanta. But owing to the admittedly imperfect nature and inaccurate readings of some of the printed texts of these Puranas a number of mis-conceptions have crept into the History of Ancient India, and the confusions thereby created have been worse confounded by some of the Oriental scholars, who, taking advantage of these wrong versions, have now practically succeeded in unsettling the whole of Indian Chronology by their own pre-conceived and unfounded theories substituting their own fertile imaginations and false synchronisms in the place of the solid and substantial facts and figures which stare at them at every step. The result is that we Indians are now made to give up our own ancient system of Chronology which has been uniformly accepted and acted upon from the most ancient times by all classes of Hindus, Buddhists, Jains and Muhammadans, nay even by Europeans and other foreigners; and we are asked to depend entirely upon the so-called Greek synchronisms which wrongly identify Sandracottus of the Greeks with Chandragupta Maurya of the Hindus, and which thereby make Chandragupta, the Founder of the Maurya Dynasty, a contemporary of Alexander the Great, placing his accession to the throne in or about 322 B.C., which is now made the starting point backwards and forwards in all Puranic calculations, instead of the year 3102 B.C., the date of the commencement of the Kaliyuga, which has been hitherto accepted by all Indian as well as foreign authorities without a single exception, and which has been uniformly taken to be the fixed point from which all Vedic and Laukic, Historical and Astronomical, calculations have been, and are still made. And the worst pity is that even the date of the Kaliyuga is now attempted to be fixed by this so-called starting point—the so-called Anchor sheet of Indian Chronology which is now taken to be an axiom of Indian History, which even impartial and patriotic Indian scholars are afraid to question.

Now these learned orientalists, Viz. Wilson, Cunningham Buhler, Stein, Fergusson, Lassen, Hultzsch and others do not hesitate to agree in placing the Mahabharata War in the year 36 before Kali, which, according to them and to all Hindu, Buddhist, Jain and Muhammadan authorities, commenced in 3102 B.C. (i.e. the date of the Mahabharata War was 36 + 3102 = 3138 B.C.). They had no objection to place the date of the War 2811 years before the commencement of the reign of Chandra Gupta of the Great Gupta dynasty who, according to the correct synchronism, was the Sandrocottus of the Greeks, who was actually reigning at Magadha at the time of the expedition of Alexander the Great in 326 B.C., and whose son was Samudragupta, the young prince Sandrocottus or Sandrocyptus of the Greek historians.

In doing this, we are not inventing any new date for the Mahabharata War, but are only reasserting the same old date based on the general tradition of the country which had been uniformly given by the Hindus to this great event. The Hindu astronomers are mentioning the expired years of Kali in their yearly calenders (Almanacs) and the year 1952-1953 A.D. corresponds to 5053 Kali year expired. If we add 36 to the expired Kali year 5053 we get 5089, year of the Mahabharata War expired.

In connection with this subject, we are not ignorant of another theory which is based upon the wrong construction of a Verse quoted from Vriddha Garga, by Varahamihira in his Brihat-samhita (ch. XIII verse 3) from which the date of the Great war is attempted to be fixed in or about 2448 B.C. by placing it 2526 years before the Saka-Kala, which, by some of the later astronomers, including Dr. G. Thibaut and his protege Mahamahopadhyaya Sudhakara Divedi, is assumed to be identical with Salivahana Saka, which commenced in 78 A.D. We have fully discussed about this subject and showed the absurdity of this theory in our book named "Chronology of Kashmir Kings Re-constructed".

We will only briefly indicate here, for the information of our readers, that the Saka-Kala, spoken of in the said famous verse from Vriddha Garga, was not the Salivahana Saka, but

it distinctly denoted the Saka-kāla as the first hostile advent of the Sakas or the Persians into India, who, according to the history of the Persians, as narrated by Herodotus and Xenophon, first began under their ideal king Cyrus the Great, to make hostile incursions into India from the Persian Province of Sacae in 550 B. C. just 2526 years after the death of Yudhishthira and this is believed to have taken place in the beginning of the Laukika or Saptarshi Era, which commenced, even according to Kālhana's "Rajatarangini" in the year 26 of the Kaliyuga, corresponding to 3077-76 B. C. From that time they appear to have established Satrapies in the Punjab and in the neighbouring provinces of Kashmir under Darius Hystaspes and his followers but they are said to have been completely vanquished and driven out beyond the Indus about the year 457 B. C.,—by Sri Harsha Vikrama of Ujjain.

The Cycle of Saptarshis

We know, as a matter of fact, that the new cycle of the Saptarshi Era called the Laukikābda commenced in the 26th year of the reign of Parikshit in 3077-3076 B. C. and its second cycle (after the lapse of 2700 years) commenced at the time of the 27th King of the Andhra Dynasty in 377-376 B. C.

But one might naturally object that the stanza in the Puranas, containing the statement of the Srutarshis that the cycle of the Sapta Rishis (evidently the Laukika Era) which began in Parikshit's time (viz, in the 26th year of his reign) repeated itself after going through a full cycle of 2700 years at the end of the "future" 27 Andhra kings (or more correctly with the commencement of the reign of the 27th Andhra king) distinctly states that the Sapta Rishis were in *Krittika* presided over by the towering brilliant Agni Pradiptā nāgninā whereas the other stanza in the Puranas which gives a period of about 2400 years or roughly 24 centuries for the interval between Parikshit and the commencement of the Andhra Dynasty states in equally explicit terms that the same Sapta Rishis were in *Maghas*, the asterism presided over by the Pitrīs; and as the Sapta Rishis cannot be, at one and the same time (in this particular case at the time of the birth or reign of

Parikshit) in two different asterisms, *Maghas* and *Krittikas* (between which there will be at least a difference of 7 centuries, in whatever order the asterisms may be reckoned), the statements with regard to these two intervals of time, must be equally unfounded and inaccurate.

The answer to this objection is very simple. The discrepancy is purely nominal and not real. The substance is the same, but only the nomenclature differs. What is *Magha* according to *Vriddha Garga* and the *Puranas* is *Krittika* according to *Srutarshis* and *Varahamihira*: and so the century consisting of the years 3177 to 3077 B. C., will be the Magha century of the Saptarshi Era according to the *Puranas* and *Vriddha Garga*, while the same will be designated as the Krittika century of the Saptarshi Era by the *Srutarshis* and *Varahamihira*. This point has been fully noticed and explained by Alexander Cunningham at page 17 of his Book on Indian Eras, and we shall refer our readers to his excellent article on the Saptarshikāla, but the distinguished scholar makes a serious mistake in constructing his comparative Table by counting these Nakshatras backwards and forwards from *Maghas* or *Krittikas* in the direct order in which they are enumerated, as the centuries proceed, according to all authorities in a retrograde or reverse order as stated above. Even according to Col. Wilford, these Seven Rishis are supposed to go through the Zodiac in a retrograde motion, for he says: "The Hindus have thought proper to connect their chronology with an astronomical period of a most strange nature. It is that of the Seven Rishis or Seven stars of the Wain, which are supposed to go through the Zodiac, in a retrograde motion, in the space of 2700 years". (Vide *Asiatic Researches*, Vol IX. p. 83).

For the ready reference of our readers, we have herewith appended a correct table of the Cycle of the Seven Rishis which will show at one glance the initial year of each century for three complete cycles of 2700 years, in the Yudhishthira and the Christian Eras commencing from 2738 B. Y. corresponding to 5877 B. C., together with its Nakshatra or Lunar asterism, according to the two different modes of reckoning its centuries,

namely, (1) that of the Puranas and of Vridha Garga on the one hand, and (2) that of the Srutarshis and of Varahamihira on the other. It will be seen from this Table that between 38 B. Y. and 62 A. Y. (or in other words between 3177 and 3077 B. C.), the Seven Rishis of the Constellation of the Ursa Major continued to stay in the Lunar asterism of Maghas according to the Puranas and Vridha Garga, and in the Lunar asterism of Krittikas according to the Srutarshis and Varahamihira.

5. Malava-Gaṇa Saka. Kali 2377 or 725 B. C.

The province Malwa attained its independence in 725 B. C., in commemoration of which the Mālava-Gaṇa Saka (or Era) was started by the people of Mālwa. The Western Indologists deliberately ignored this fact and wrongly identified this Era with Vikrama Era of 57 B. C., and consequently brought down all the inscriptions of Mālva-Gaṇa Era to the fourth and fifth centuries A. D. Therefore, the period of the Guptas which was identical with the age of the inscriptions was brought to the 4th and 5th centuries A.D. Thus the Gupta Era which actually commenced in 327 B. C., was pushed forward to 319-320 A. D.

So, a close examination of this question is of great historical value.

Mālavanām gaṇastitya yate Satachatushtayē Trinavati
Adhikēbdānām"

"मालवानाम् गणस्तिया यते सताचतुष्टयै त्रिनवति
अधिकेब्दानाम्".

On seeing the inscription of Dr. Fleet, Dr P. Peterson, at first proclaimed it as Vikrama Saka year. He explained it as:-

"When four hundred and ninety three years from the establishment (in the country?) of the tribes of Mālavas had passed away." (Vide Jour. B.B. R.A.S. Vol. XVI page 381) (Bhandarkar Commemoration Vol. Page 190.)

Dr. Fleet gave this interpretation: "When, by the reckoning from the tribal constitution of the Mālavas, four centuries of years, increased by ninetythree, had elapsed." (Vide, Indian Antiquities Vol XV, page 201 Gupta Insc. P. 87.)

Another inscription found in Mandasar has this:- "Pan-
chasu Satēshu Saradām yate Śvēkānna navati Sahitēshu Mālva-
gaya-Stitivasaṭ". Fleet interpreted it as, "from (the establishment

The Cycle of the Seven Rishis.

| No. | Names of Nakshatras | The Saptarishi Era or Laukikabha | | | | Names of Nakshatras | No. |
|-----|---------------------|----------------------------------|-------|-------|-------|---------------------|------|
| | | B. Y. | B. C. | A. Y. | B. C. | | |
| 1 | Magha | 2738 | 5877 | 38 | 3177 | 2662 | 477 |
| 2 | Āślesha | 2638 | 5777 | 62 | 3077 | 2762 | 377 |
| 3 | Pushyā | 2538 | 5677 | 162 | 2977 | 2852 | 277 |
| 4 | Punarvasu | 2438 | 5577 | 262 | 2877 | 2952 | 177 |
| 5 | Ādرا | 2338 | 5477 | 362 | 2777 | 3052 | 77 |
| 6 | Mrigasirāś | 2238 | 5377 | 462 | 2677 | 3162 | 25 |
| 7 | Rohini | 2138 | 5277 | 562 | 2577 | 3262 | 125 |
| 8 | Krittika | 2038 | 5177 | 662 | 2477 | 3362 | 225 |
| 9 | Bharani | 1938 | 5077 | 762 | 2377 | 3462 | 325 |
| 10 | Āsvini | 1838 | 4977 | 862 | 2277 | 3562 | 425 |
| 11 | Revati | 1738 | 4877 | 962 | 2177 | 3662 | 525 |
| 12 | Uttara Bhādrapada | 1638 | 4777 | 1062 | 2077 | 3762 | 625 |
| 13 | Pūrvā Bhādrapada | 1538 | 4677 | 1162 | 1977 | 3862 | 725 |
| 14 | Sātābhīṣa | 1438 | 4577 | 1262 | 1877 | 3962 | 825 |
| 15 | Dhanishta | 1338 | 4477 | 1362 | 1777 | 4062 | 925 |
| 16 | Sravāṇa | 1238 | 4377 | 1462 | 1677 | 4162 | 1025 |
| 17 | Uttara Āśhāḍha | 1138 | 4277 | 1562 | 1577 | 4262 | 1125 |
| 18 | Pūrvā Āśhāḍha | 1038 | 4177 | 1662 | 1477 | 4362 | 1225 |
| 19 | Mūla | 938 | 4077 | 1762 | 1377 | 4462 | 1325 |
| 20 | Jyeshtha | 838 | 3977 | 1862 | 1277 | 4562 | 1425 |
| 21 | Anuradha | 738 | 3877 | 1962 | 1177 | 4662 | 1525 |
| 22 | Vistā kha | 638 | 3777 | 2062 | 1077 | 4762 | 1625 |
| 23 | Svāti | 538 | 3677 | 2162 | 977 | 4862 | 1725 |
| 24 | Chittra | 438 | 3577 | 2262 | 877 | 4962 | 1825 |
| 25 | Hasta | 338 | 3477 | 2362 | 777 | 5062 | 1925 |
| 26 | Uttara Phalguni | 238 | 3377 | 2462 | 677 | 5162 | 2025 |
| 27 | Pūrvā Phalguni | 138 | 3277 | 2562 | 577 | 5262 | 2125 |

of the Supremacy of the tribal constitution of the Mālavās." (Gupta Insc P. 158). After writing this, he said that it is difficult to interpret the word "Vasāt". As the above two Doctors interpreted, "Stiti" does not mean "Sthāpana" or establishment. Prof. Kielhorn said that 'Gaya' means "Gaṇana" or reckoning; Dr. Bhandarkar said that the interpretation is not correct. The correct meaning is: "When 589 years elapsed after the Mālavagāya" here 'Gaya' means 'Collection' tribe and 'Mālavagāya' means "Collection of Malava People". The complete reading of the Sloka is as follows:—

"Panchaśu Śateśhu Saradām Yātē śhvē Kānna navati
Sahiteśhu; Mālava gāya stiti vasāt Kālajñānāya likhiteśhu."

"పంచాశు శతాంశు కేమ్యాన్వ గణిస్తి శ్వే
సాహితేశు మాలవా గాయా స్తి వసాదు కాలజ్ఞానా లిఖితేశు"

(Gupta Inscriptions No. 35. P. 154; Mandasor Insc.No.163).

After an elapse of five hundred and eighty-nine years of the period which was established among the community of Malava people, for the knowledge of time, and was in traditional use; or *in accordance with the Malava gana Saka which was established for the knowledge of time, after a lapse of 589 years;* the latter would be a better rendering. In the above Sloka, the last portion "Kālajñānāya likhiteshu" was omitted by the Western writers and hence there was no chance for clear interpretation. When the gap, "Kālajñānāya Likhiteshu" was supplied, it would mean that *"five hundred and eighty nine years elapsed, since the period fixed for calculation of time, to be in traditional use, among the Malava people.* So, it was established by the people of Malava country and was known as "Mālava Gāya Saka"; but it was not known by which king it was established and it has no connection with any ruler. It is the Era established by the people of Malava, in commemoration of their independence and the chronology was calculated beginning from that date. So it is reasonable to call it 'Mālava gāya Saka' as noted in the inscriptions and it is not Vikrama Saka.

Dr. Bhandarkar further says:—

In 1912-13, in Mandasor, the third inscription was discovered by me (Bhandarkar). It is as follows:—

"Sri Mālavagāñāmnātē pra, astē Kruta Sāmījñitē
Eka Saṣṭi Adhikēprapte Samāsata Chatuṣṭaye".
“శ్రీ మాలవాగాయా గాంధామ్నాతె ప్రాస్తే క్రూతా సామిజ్ఞితే
ఎకా సాష్టి అధికేప్రాప్తే సమాసతా చతుష్టయే”

This means that the year 461 occurred in 'Mālava gāna Saka' which was famous and in traditional use, having the name of "Krita". In this connection, Bhandakar discussed to this effect. In this Sloka the expression, 'Mālava Gāñāmnātē' is equal to the phrases, 'Mālavanām ganastitya' and 'Mālava gāya stiti vasād' found in the above two Mandasor inscriptions. Now what is the meaning of 'Mālava ganāmnātē'? In Amarakosa the word 'Āmnāya' has the Synonym, 'Sampradaya' or tradition. So it must mean, "*the period traditionally in use among the Malava tribe.*" The word "Stiti" means 'what was in established usage.' In the above sloka, the phrase 'Kruta Samjñite' is an adjective to the date. In the latter half of the Sloka, the date 461 with its attribute 'Kruta Samjñite' must be interpreted as Vikrama Saka. So says Dr. Bhandarkar.

He, further says, that he discovered a fourth inscription, in 1915 A.D., at a place called "Nagari," which was seven miles north of 'Chitoorghad', in Udaipur State of Rajaputana. It has the following Sloka:—

"Kruteśhu Chaturśhu Varsha Śateśhu Ekāsityuttarē Svasyām; Mālavapūrvyāyām (400+80+1) Kārtika Sukla Panchamyām;"

"క్రితేశు చతుర్శత్తు శతేశు నరాశుగ్రశ్యాస్తి
మాలవా పూర్వయామో (400+80+1) రాత్రికు సుక్లపంచమ్యామో"

In this Sloka, the word, "Kriteśhu" was interpreted to mean "Vikrama Saka" and he said: "Vikrama Saka 481 years falls on Kārtika Panchami. The phrase, 'Mālava Pūrvya' means that which is customary to the Mālava tribe. Whatever the word, 'Krita' meant, Bhandarkar said, it might have been called from old as Vikrama Saka. This is neither logical nor reasonable. He did not cite any old document for his statement. The above sentence means, "that which was customary among the Malava community or tribe." This 481 year of Mālavagāya Saka falls on Kartika Sudha Panchami.

Bhandarkar's opinion is that the four phrases in the three Mandasor inscriptions, namely, 1. Mālavānām ganastitya. 2. Mālava gana stiti vasāt. 3. Malava gañāmnātē, and 4. Malava-pūrvyāyām, give the same meaning. "Mālavapūrvya" thus means "Established or Customary among the Mālavās." (Bhandarkar Com. Vol. P.193) This interpretation of 'Mālava Purvya' as the Saka established traditionally by Mālavās is no doubt appropriate but to call it Vikrama Saka is unreasonable.

As it is stated to be traditional to Malava people, it ought to have come into vogue with the existence of the Malava tribe or the dawn of Malava as an independent State; and it should have been in custom. Then only it would apply to the whole community and would become fixed. In case it refers to a certain king, it can not be applied to the whole people. Now, all the existing Sakas bear the names of the kings; for instance, Yudhishtira Saka, Cyrus Saka, SriHarsha Saka, Vikramarka Saka, Salivahana Saka and others, go by the names of the rulers. The Gupta Saka was termed after the Gupta Dynasty. *Loka Kāla* or *Laukikābda* was established by the people and hence was called after the people. Similarly, Malavagana Saka concerns all the country-men of Mālava. So, it is styled, "Mālavānām ganastitya; Mālava gaña stiti vasāt; Mālava gañāmnātē, and Mālava Pūrvyāyām, but it was not called with the appellation of a particular king. So, the word 'Gaṇa' should be added to 'Mālava Purvya' and should be read as 'Mālavagaṇapūrvya'. As the word 'gaṇa' was mentioned in the four inscriptions, it was introduced to refer to the whole people and to give the same interpretation. It was not used to denote any ruler and so we should not consider it as Vikrama Saka. The above expressions evidently indicate that the Mālava Gana Saka had reference to the whole tribe and it should have been a Red-letter-day in the annals of the Mālava people. To know this, we have to make a review of the ancient history of Mālava Country.

THE ANCIENT HISTORY OF MĀLAVA STATE

Before the Bharata battle, Mālava was an independent kingdom. Since the Bharata War, it was incorporated in Hastinapura Empire and was a feudatory State. In the year of dissolution of Hastinapura Empire, in Kali 1468 or 1634 B.C., "Mahā Padma Nanda" became Emperor of Bharata, in Magadha. He invaded against sub-ordinate rulers, killed Kahatriya kings and installed non-kahatriya monarchs in their places. So, the Puranas described him as "Sarva Kshatrāntako Nripah" or the Destroyer of all the Kshatriya rulers. In 850 B.C., a Brahmiti by name, "Dhunji", with the help of the people, united the Mālavās and became king. But he was obliged to be a vassal of the Sovereigns of Magadha Empire. In 730 B.C., a descendant of Dhunji family declared Mālava an independent State.

"In Indian Manuscripts, we find Mālava noticed as a separate province eight hundred and fifty years before the Christian Era, when Dhunji, to whom a divine origin is attributed, is said to have established the power of the Brahmins and to have been the founder of a powerful dynasty."

"The family of Dhunji is said to have reigned three hundred and eighty seven years when Putraj, the fifth in descent, dying without issue, Adāb Pānwar, a prince of a Rajput clan still numerous in Mālava, ascended the throne, establishing the Pānwar dynasty which continued to hold sway for upwards of one thousand and fifty eight years."

"During the period that Dhunji's family held Malwa, we find no particular mention of them until about seven hundred and thirty years before Christ, when Dhunji's successor is said to have shaken off his dependence on the Sovereign of Delhi. From this time we lose all trace of the kingdom of Malwa until near our own era, when Vikramaditya, a prince whom all Hindu authors agree in describing as the encourager of learning and the arts, obtained the Sovereignty." (Memoir of Central India by Ch. Payne M. A. P.P. 7,8.) Vide K. Venkatachalam's *Kali Saka Vijnanam*, part III P.P. 40)

When Malwa asserted independence in 730 B.C., there was a quarrel with Satavahana Emperor "Sri Satakarni" of Magadha. He was the fifth king in the list of "Andhra Emperors." Some time might have elapsed to make him accept the independence of Malwa. By 725 B.C., Malwa had its independence recognised and it entered into friendly alliance with the rulers of Magadha. From that date, the Malwa people might have established an Era which concerned their community and termed it Malava-gapa-Saka". According to this, 493 year equal to 232 B.C., would be 95th year of Gupta Saka. During that year, the Mandasor inscription might have been written by the orders of Kumara Gupta I. As related in the Puranas, according to the movement of the Saptarshi Mandala, after the Andhra Satavahanas, the Guptas came to rule from 327 B.C. So, the year 493 (232 B.C.) mentioned in Mandasor inscription would be "Malava-gapa Saka" but not "Vikrama Saka" which was otherwise called 'Samvat' but nowhere as 'Malva-gapa-Saka'. Vikramaditya was born after expiry of three thousand years in Kali, as stated in the Puranas. "Purne Trimsat Sate Varsha" and it is discussed elsewhere in this work. So the king by name Vikramaditya was born in 101 B.C.. He was crowned king of Ujjain, in 82 B.C., and he founded his era in 57 B.C., after expelling the Sakas from the country. As Vikrama Saka was established in 57 B.C. and was promulgated by the Sovereign, its founder, the previously existing 'Malava-gapa-Saka' went out of use. There were not many signs of its reference after the advent of Vikramarka.

'Mankuvar' inscription was dated 129 G.S. which would come to 198 B.C. Kumara Gupta I reigned from 94 to 136 G.S. and he (Kumara Gupta I) performed Horse-Sacrifice. His son Skanda Gupta ruled from 191 to 165 B.C.. Five of his inscriptions are available. That found in 'Junaghad' in Kathiawar, states that the tank-bund of 'Sudarsana Sagar' had breaches in 136 G.S. and the king had them repaired in 137 G.S. Gupta Saka 136 will be 191 B.C. and 137, 190 B.C.. The second was found at 'Kahum', in Gorakpur District of N.W. Paraganas and it contains 144 G.S. which comes to 183 B.C.. The third inscription was on a copper-plate; it was obtained from a streamlet, at Indore, in Bilanda Sahar District and 146 G.S. was inscribed

on it, which date will be 181 B.C.. The fourth, in Bihar, and the fifth, in Bhitar, in Ghazipur District (N.W. Paraganas), were inscribed on Rock pillars. (Vide Dr. Fleet's inscriptions, *The early Gupta kings Nos. 12-16*).

The last one related that Skanda Gupta conquered Hunas and subjugated a race called Pushyamitras. After the death of Skanda Gupta, the Gupta empire grew feeble. The inscription, 'Bhitarasil' mentions that Skanda Gupta's brother, 'Purugupta' (Stira Gupta) ruled from 166 to 161 B.C., then his son Narasimha Gupta from 161 to 126 B.C. and then this latter's son, "Kumara Gupta II" from 126 to 82 B.C.

The date in 'Saranath' inscription 154 G.S. will be 173 B.C. and it was put by Skanda Gupta who reigned from 136-161 G.S. or 191-166 B.C. Again in two more Saranath inscriptions 157 G.S. was put, which will come to 170 B.C. These two belong to the period of Skanda Gupta. In "Eran," of Sagar district there was an inscription with date 165 G.S. and name 'Budha Gupta'.

This Budha Gupta was the youngest brother of Skanda Gupta. Budha Gupta might have been a petty ruler, in the Sagar District. The inscription put up at Eran has the date 165 Gupta Saka which will be 162 B.C. (Gupta Inscriptions by Dr. Fleet No. 19.)

The inscription set up by Budha Gupta dated 165 G.S. or 162 B.C., by name 'Eran' inscription tells that two Brahmin brothers called 'Matrividhnu' and 'Dhanyavishnu' erected a pillar to 'Janardana'.

In the 'Bhattaka Patra' or gift-deed of Dhara Sena II, is found the year 257 Gupta Saka. According to Dr. Fleet, M. G. Pai, D. N. Mukherjee, Alberuni and R. N. Dandekar and others, the date will come to A.D. $320 + 257 = 577$ A.D. As the Gupta rule declined, according to their opinion, by 515 A.D., to issue a donation-deed in 577 A.D., will be impossible. Hence the date 257 in the above gift-deed should be B.C., $327 - 257 = 70$ B.C.

In the Khoh Plates of Saksobhah it was stated, "Gupta Saka Rajya bhuktav 209" or 'after an expiry of 209 years in the Gupta Rule'. According to the calculation of the above scholars, the date will be A.D. $320 + 209 = 529$ A.D. As the Gupta rule declined, according to their opinion by 515 A.D., the decision of Dr. Fleet, about the Khoh Plates as 529 A.D., was rejected as unreasonable by other scholars. But if we deduct 209 G.S. from 327 B.C. ($327 - 209 = 118$ B.C.) seems to be the date of 'Khoh Plates'. In the Ganjam plates of Sasamka, there is 300 G.S. and it will be 27 B.C.

In the rock inscriptions of Harja Varma at Faijpur there is 510 a. s. Harja Varma was ninth or tenth descendant to Sala Stambha of Kāmarupa kingly dynasty. From other sources and on the view of the above scholars, we learn that 650 A.D. was the date of Salastambha. Dandekar opined that between Salastambha and Harja Varma ten generations of 179 years might have elapsed and the date would be A.D. $650 + 179 = 829$ A.D; and according to Dr. Fleet, a.s. $319 + 510 = 829$ A.D. Dandekar said that the calculation was in agreement. But this calculation is not correct. The fixing of Salastambha's date was not given and hence there is no chance of verifying it. It was the product of their fancy. The date 510 a.s. of Harja Varma's Faijpur rock inscription, will come to B.C. $327 - 510 = 183$ A.D. So Harja Varma's date will be 183 A.D. There were ten generations between Harja Varma and Sala-stambha, and at an average of thirty years per ruler the total will be three hundred years. As Harja Varma lived in 183 A.D., Salastambha might have lived, before him ($300 - 183$) = 117 B.C.

6. SAKA KĀLA OR SAKA NRUPA KALA OR CYRUS ERA.

On pages 5-16 of this work, under the heading of "Age of Mahabharata war through Persian sources" and on pages 24 to 40 under the heading of "Yudhishtira kala or the Saptarshi era or Loukikabda, we have discussed about this "Sakanrupa Kala or Cyrus era.

In addition to the above discussion, the reader's attention is invited to the following further particulars on the subject.

..ಆಸನ ಮಹಾಸುಮಾನಯ: ಶಾಸತಿಪ್ರಧಿತ್ಯಂ ಯುಥಿಷ್ಠಿಳ ಪ್ರವರ್ತಣ:
 ವರ್ತ್ತಿ: ಪಂಚದ್ವಿತ್ಯಾಕ್ಷರಃ ರಜ್ಯಾರಜ್ಯಾ ಕ್ರಿಂ॥ (Br. Samhita 13-3
 Asan Maghasu munayah s'asati pridhvim yudhihshtire nrupate
 Shadvika pamcha diviyuta' Sakakalah tasya rajgas'cha !!

The sloka means:—"While Yudhishtira was ruling over the country, the Great Bear was in the constellation of 'Magha'. The Swargarohana time of Yudhishtira coupled with 2526 years becomes Sakakala". The Svargarohana time (or the Demise) of Yudhishtira is 3076 B.C., or Kali 26th year. Coupled with 2526 years this becomes (3076 B.C.-2526 B.C., or Kali 26+2526) 550 B.C., or Kali 2552nd year. So, the Sakakala of Varahamihira is 550 B.C." or 2552 Kali i.e. 550 B.C. (Beginning of Kali 3102 B.C.-2552=550 B.C.)

The first line of the verse means "When the Saptarshis were in Magha, Yudhishtira was the reigning Monarch." The *Kaliyuga Rāja Vṛttanta* (Bhaga III, Ch. 3) declares the Saptarshi Mandala (the constellation of the Great Bear) entered the star Magha 75 years before the commencement of the Kali

Era (3102 B. C. + 75 = 3177 B. C.) and that in Kali 26 (3076 B. C.) on the 1st day of the month of Chaitra, it leaves Magha behind and passes on to the next star and in Kali 26 or 3076 B. C., Yudhistira attained Swarga, and the Yudhishtira Kala or Loukikabda commenced in 3077-3076 B. C. Dr. Buhler states in explanation of the same that the Great Bear left Magha in Kali 26 or 3076 B. C., and establishes that the Kali Era commenced in $(3076 + 26) = 3102$ B. C. It is clear from the first line of the verse quoted that Yudhistira was the reigning monarch at the transition period of time of Dvapara into Kali. So, says Vriddha Garga: "Kali-Dvapara samdhautu stitaste pitrudaivatam" (३०८-३०९ शंकु शंकु शंकु शंकु) So, the Magha star century corresponds to the period 3177-76 to 3077-76. During that Century, 36 years before Kali in 3138 B. C., the Mahabharata War took place, the victor in it Yudhistira was crowned in the same year, and 36 years subsequently i. e. in 3102 B. C. on Feb. 20th at 2-27'-30" when the seven Planets were in conjunction in Mesha, the Kali Era is proved to have commenced. In Kali 26 or 3076 B. C., Yudhishtira attained Swarga. The Saptarshis left Magha and entered the next star and from that time Kali 26 or 3076 B. C., commenced the Saptarshi Era or Yudhishtira Kala or Loukikabda and became current. As it has been, current in Kashmir, in particular, even to this day, it is called 'Kashmirābda.' The verses of Kaliyugarāja vrittīnta are given by me in p. 32 as nos. 11, 12, 13, 14 in Telugu and their English rendering is given in page 34 from para 5 to 8 in this work.

The statements of Dr. Buhler in this regard have been cited by me in pp. 26 & 27 of this work. Also, Vide Dr. Buhler's preliminary report on the result of the search for Sanskrit Manuscripts, in Kashmir. (Vide Ind. Ant. Vol. V, 27th pages ff. Ed. 1876 and also pages 164 to 268, Ind. Ant. Vol. VI).

The second half of the sloka may be understood in the following words:-

“ప్రశ్నక (యూహీరాణ్య) రాజు : (ప్రాతః) మిల్లోకపంచదివ్య (పర్సి) యూరః (స్వం) శక్తి కాలః (ప్రశ్న) ??

"Thasyacha (Yudhishthirasy) rājñah (Kālab) shadvika pamchadvi
(vatsara) yutah (san) Sakakālah (Bhavati)".

In the first part of the sloka the author fixes the *Yudhishtira Kala* at the end of Magha century Kali 26 or 3076 B.C., and in the second half he defines his *Saka Kala* which is at a distance of 2520 years from *Yudhishtira Kala*.

Yudhistira Kala or Kali $26+2526=2552$ Kali (or 550 B.C.) is the Saka Kala or 3076 B.C. - 2526 = 550 B.C.

Both these Sakas (Eras) are determined by Varahamihira himself here.

This is a nice formula which holds good at all times. Now (in 1954 A.D.) we are in 2504 Cyrus-Era ($1954+550=2504$). Add 2526 to this and we get 5030, which is the number of years since the commencement of Yudhistira Kala (or Laukikabda or Saptarishi era). Going back by 5030 from 1954 A.D., we get 3076 B.C., the 'Yudhistira Kala.'

We can apply this formula to 427 of Saka Era in Pancha-Siddhanta of Varahamihira and we get 550 B.C. - 427 = 123 B.C. Yudhistira Kala $2526+427$ Saka Kala = 2953 years from Yudhistira Kala. Yudhistira Kala 3076 B.C. - 2953 = 123 B.C. is the time of Varahamihira's Panchasiddhanta.

Going back from 123 B.C., by 2953 years we arrive at 3076 B.C., the Yudhistira Kala. There can be no objection to place, in 123 B.C., Varahamihira who flourished in the court of Vikramaditya of the Panwar Dynasty, who was crowned in 82 B.C.

Varahamihira was in the court of Emperor Vikramaditya of Ujjain and might have therefore termed himself an Avantika. But the family name 'Mihira' is widely prevalent in Kashmir. Mihirakula, the king of Kashmir, Padma Mihira (who wrote a History of Kashmir previously to the Rajatarangini of Kalhana) and Varahamihira the astronomer all were, Kashmiris, very likely. It is not unlikely that Varahamihira of Brihat-samhita used in his book the 'Cyrus Era' which was current in his home province till his time. The fact that we do not find the Era or its founder in our Puranas, as some historians think need not invalidate the assumption. There is no mention whatever of the invasion of Alexander in any of our Puranas. But we have not hesitated to take Alexander's invasion as a landmark in Indian History.

I wonder why the modern historians who are seekers after truth do not come forward to accept my interpretation which reconciles a number of otherwise irreconcilable points and which is quite plain and does not deviate a whit from the text of the sloka.

According to those that take 'Saka Kala' to mean 'Salivahana Saka or 78 A.D.' the formula would be Salivahana era plus 2526 = Yudhistira Kala. Salivahana Saka 427 = 505 A.D. (427 plus 78 A.D.)

Salivahana Saka Kala 427 plus 2526 = 2953. Going back by 2953 from 505 A.D., we get 2448 B.C., which is not the time

of Yudhistira (3076 B.C.), and is quite contrary to the time determined according to the first half of the sloka (13-3 of Br. Samhita). So it is clear the Saka year 427 mentioned in the Pancha Siddhanta of Varahamihira is not the Salivahana Saka year 78 A.D. This is a matter of calculation and facts and figures and there is no scope for opinion or conjecture in it. The distance between Yudhistira Kala of 3076 B.C., and 'Salivahana Saka of 78 A.D.' is 3154 years (3076 B.C. plus 78 A.D.). 3154 is not mentioned in the sloka as the difference between Yudhistira kala and Sakakala but 2526 is mentioned. So the Yudhistira Kala Kali 26 or 3076 B.C., increased by 2526 becomes 2552 Kali or 550 B.C., the beginning of 'Varahas'. Saka-Kala mentioned in the second half of the sloka 13-3 of Br. Samhita. Let us calculate as modern historians suggest. 'The Saka Kala increased by 2526 years represents the time (3076 B.C.) of that King.' Going back from 78 A.D., by 2526 we get $(2526-78 \text{ A.D.})=2448 \text{ B.C.}$ 2448 B.C. does not represent 'Yudhistira kala.' Saka kala 550 B.C. plus 2526 = 3076 B.C., represents the time of 'Yudhistira kala.' Therefore the Saka kala of Varaha is the Saka kala beginning with 550 B.C., and not 78 A.D.

Now let us see how 2552 Kali (Kali 26 plus 2526 or 550 B.C.), can be called Saka-kala. It should be remembered that the Persians were Sakas of Indian origin, their full name being Parashakas in Sanskrit books as distinct from the other Sakas who were simply called Sakas. The word Parashakas is a corruption or a derivative of Parashakas.

While there is this abundant proof of the Sakā Bhūpa Kala (Era) of 2552 Kali or 550 B.C., why should the modern historians hesitate to accept it.

7. SRI HARSHA SAKA. KALI 2645, B.C. 457.

The history of Malwa Rashtra has been described in detail in the course of the narrative relating to Malava-Gaya Saka. A Brahmin dynasty by name Dhunji ruled over the kingdom in the 6th century B.C., when the last king of that dynasty died issueless, and the kingdom passed into the hands of another Brahmin dynasty of the name of the Panwar. All along, its capital was Ujjain. Last of the Panwar had no sons but an only daughter named 'Seelavati' and she was given in marriage to one Chandra Sarma, the most renowned and learned scholar of his day. They had two sons and they inherited the Malwa Rashtra as Douhitras. They are Bhartri-Hari and Sri Harsha known in history as Sri Harsha Vikrama. Vikrama is the title he acquired by reason of several victories he achieved in repelling the invasions of 'Sakas etc.' from across the North-western frontier. It is this "Sri Harsha" who started the "Harsha Samvat" 457 B.C.

It will be appropriate to learn a few facts about Chandra Sarma which mark him out as the fountain of Vedic culture and pillar of Vedic Dharma.

Having installed his Son on the throne, Chandra Sarma renounced the world and entered the order of *Sanyasa*. He imparted his learning to many disciples and produced many scholars. He accepted Govindapadacharya as his Guru and received initiation into Brahma Vidya sitting at his Holy Feet. At the time of initiation into *Sanyasa*, the great Guru gave Chandra Sarma the new name of "Govinda Padacharya" by which name alone he is known in Vedic and religious literature. Our Ādi-Sankaracharya was initiated by this venerable Govindapadacharya and was given *Sanyasa*.

Chandra Sarma had three wives, one belonging to the Brahmana-Kshatriya family or a family of Brahminical kings, another belonging to the Vaisya caste and the third to the Sudra caste. Some people have wrongly supposed that he had a Brahmin wife and a Kshatriya wife. But Brahmana-Kshatriya in this connection is a compound word meaning a family of kings belonging to the Brahmin caste. The name of the Brahmana-Kshatriya wife was Seelavati. Chandra Sarma is said to have wives of the Brahmana-Kshatriya, Vaisya and Sudra castes. But there is one peculiarity with regard to the Brahmana-Kshatriya wife. Some have understood the word Brahmana-Kshatriya as two wives belonging to Brahmana and Kshatriya castes.

THE GLORY OF UJJAIN

"Ujjain had hitherto been ruled by an independent chief for a long time. It was a great centre of learning at least from 2450 Kali (652 B.C.). The literary greatness of this town can be realised from the history of Sri Harsha (Vikramarka), who breathed his last in 2645 Kali, (457 B.C.) and from the previous history. Before Sri Harsha (Vikramarka,) Ujjain was ruled by his maternal grand father, whom Sri Harsha succeeded. The mother of Sri Harsha was the daughter of the king of Ujjain. The father was the well-known scholar, Chandra Sarma. Chandra Sarma was the custodian and propagator of all oriental Lore. He studied the Mahabhasyam of Pattanjali, from Gaudapada and propagated it throughout the length and breadth of India, during his Garhastiyam. He took up *Sanyasa* in his old age, received his Brahma Vidya from the same Gaudapada in his Turiyashrama, and taught it to Sri Vidyasankara (Ādi Sankaracharya who founded our Paramahamsa Samājyam.)

Thus Chandra Sarma of Ujjain prestige was Govindabhagavatapada the holy Guru of the well-known Sri Vidyasankara (Ādi Sankaracharya). Had it not been for the laborious work of Chandra Sarma (Govinda Bhagavat-pada, his *Sanyasa* name) there would not have been any chance for the keeping up of the Indian Literary Lore even to the present day.

"Ujjain is known to have been a great centre of Astronomy, from a long time. Maya, the father of Indian Astronomy, who lived at the

beginning of the Tretayuga, and who lives even to this very day through his *Surya Siddhanta*, the highest genuine documentary evidence that has recorded the exact date of the beginning of the universe, correct to the second, and the only extraordinary authority to find out the chronology of the Universe, speaks of Ujjain as one of the observatories directly north on his own meridian. Not only that it is the seat of one of the Jyotirlingams, Maha-Kala by name. As such, Ujjain can very easily be remembered as one of the prominent places in Bharata Varsha from ancient past.*

The chief among the disciples of, and one in regular succession of Vedantic teachers from, Gaudapadacharya, was Govinda Yogen. This Govinda Yogen or Govinda Bhagavatpada as Sankara uniformly calls him in his Works was no other than Chandra Sarma, the renowned grammarian who is said to have had the special fortune of preserving to the world Patanjali's *Mahabhasya* on Pañjini's *Ashtadhyayi*, as amplified by Kātyāyana's *Vartika*, as we possess it at present. The traditions current in different parts of India as well as the written accounts that are recorded in Patanjali *Vijaya*, *Gaudapādolasa*, and *Harimisriya*, inform us that he was a learned Brahmana of Prāchyadēsa, that he was well-versed in the Vaidika and Laukika literatures of his day, that he had the special fortune of learning the Mahābhāṣya from Gaudapādacharya, and that he settled at Ujjain and married Seelavati the only daughter of the Brahmin king of Ujjain who descended from the Brahmin dynasty of Dhunji" who established a Brahmin kingdom in Ujjain in the ninth century before Christ. It is learnt that he also married two other wives (Sumati and Madanarekha) from the Vysya and the Sudra castes, and became the father of four sons who all became renowned in Indian Literature under the names of Bhartri-Hari, Sri Harsha, Bhatti and Vararuchi. †

Bhartrihari or Bhartri prapancha, as he was generally known in his later Ashrama, was the eldest son of Govinda Bhagavatpada by his Brahmin wife Seelavati (Daughter of the king of Ujjain). He is said to have ruled the kingdom of Ujjain for some time, as being the eldest son of his royal mother by Chandra Sarma, but being disgusted with the unchastity of his beloved queen, he soon resigned the kingdom in favour of his valorous brother Sri Harsha (Vikramāditya). He, thereupon, became a *Sanyasin* and lived with his aged father as one of his constant *chelas*. His proper name was 'Hari' and 'Bhartri' was merely a title like "His Majesty."

* Vide pages 146-148 of "Epochs of Bharata Varsha" By Jagadguru Kalyānananda Bharati Martācharya swamy of Sringeri Sri virupaksha Peetam.

† This 'Vararuchi' is different from the 'Vararuchi' of 57 B.C., one of the nine Gems of Vikramāditya's court.

Govinda Bhāgavatpāda lived partly at 'Badarikāśrama' on the Himalayas, where his teacher, great teacher and great-great teacher lived, learning the Vedānta from their lips, and partly at 'Amarakanta' on the bank of the Narmada near Ujjain teaching the Vedānta to his disciples in turn. Govinda Bhagavatpāda was like his Parama guru (Sri Sukayōgindra), a born Siddha and a great yogin. Besides the Mahābhāshya which he is said to have reproduced in its present form, only three other works—*Yoga Tīrāvali*, *Advaitanubhūti*, and *Brahmānṛita Varsinī*—are ascribed to him.

Sankara, after wandering for nearly a year in search of his appointed Guru, arrived with his co-student and disciple Vishnu Sarman (Sanyasa name "Chitsukhāchārya") on the bank of the Narmada, and met Sri Govinda Yogi, by a happy coincidence, in his own hermitage, surrounded by his illustrious son Bhartri Hari (who was also a Sanyasin) and his disciples. Sankara gladly chose Govinda Yogi as his holy teacher, and the latter was most happy to accept the former as his worthy pupil. Though the teacher felt himself inferior to the pupil, yet Govinda Bhagavatpāda obeyed the Lord's command by making Sankara go through the formalities needed for becoming a full ascetic (*Karma-Sanyasin*).

In his *Brihat-Sankara Vijaya*, Chitsukhācharya informs us that Sankara took the permission of his mother to become a Sanyasin on the 11th day of the Bright-half of the month of Kartika of the year 2639 of the Yudhishtira Sakam (corresponding to 500 B.C.), and was ordained as a regular Sanyasin by Govinda Bhāgavatpāda on the 2nd day of the Bright-half of the month of the Phalguna of the year 2640 of the Yudhishtira Sakam (corresponding to 499 B.C.). So, Sankara became a full Sanyasin in his tenth year, and under the guidance of Govinda Bhāgavatpāda and his worthy son Bhartrihari, he became master of all the Sastras before he completed his twelfth year. It is said that Sankara had very great reverence for Bhartrihari or Bhartriprapancha as he calls him and it was in emulation of him and at his inducement that Sankara wrote many of his minor works and commentaries.

"While Sankara was in Kalati attending his mother's funeral ceremony, a young Brahmin by name Sanandana arrives at Kalati and informs Sankara that his revered Guru Sri Govinda Bhāgavatpāda whom he had left at Badarikāśrama has returned to his hermitage at Amarakanta (or Amareswar) on the bank of R. Narmada owing to serious illness and that he is very anxious to see him before he quits his body in the world. After enquiring of the young man of his object in going to him, Sankara accepts Sanandana as his disciple and starts at once to Amareswara with his two disciples—Chitsukha and Sanandana, and manages to arrive in the course of a month at his Guru's hermitage.

"There, in the island of Māndhāta, formed on the Vaiduryamani-Parvata in the middle of Narmada, Sankara finds his aged and revered Guru, Govinda Bhāgavatpāda, lying on his death-bed surrounded by his devoted son Bhartrihari and his other loving disciples anxiously watching the last moments of his mundane existence as a Yogi, and is deeply moved at the pitiable sight of his teacher who had already lost his consciousness. It was in the cycle year 'Plavanga' the Purnima (Full-Moon) day of the month of Kārtika of the year 2646 of the Yudhishtira Sakam (493 B.C.). On hearing the sweet voice of Sankara crying by his side, Govinda Bhāgavatpāda suddenly recovers his senses, rises up like a strong healthy man from his bed, embraces Sankara with his arms, exhorts him to undertake his victorious tour (Dig Vijaya) throughout India to establish his Adwaita Philosophy in the world, orders his pupils to follow Sankara in future as their master, imparts to them his last lesson on the duties of a Sanyasin called *Turiyāśrama Dharmopadesa*, blesses Sankara once more and ensures him success in his grand undertaking and quietly passes away from the world, Yogi as he was, uttering the sacred syllable Om (Prajapati) as his last word on this earth. (493 B.C.)

"As soon as the ceremonies connected with the Siddhi of Govinda Bhāgavatpāda are over, and his body is interred in a *Samadhi* (Tomb) constructed by the disciples for the time being, Sankara admits Sanandana into the sacred order of Sanyasins.

"It is stated by Chitsukhācharya, in his *Brihat Sankara Vijaya*, that when the wonderful news of the Siddhi (death) of Govinda Bhāgavatpāda reached the ears of Sri Harsha Vikramāditya, the then Emperor of Ujjain, he proceeded to the island of Mandhāta in Amerswara on the Bank of the Narmada where the sacred body of his revered father was interred by his disciples and in memory of his sacred name whose last word was Omkara, caused the great temple of Omkarānatha erected over his *Samadhi*. Compare also the following verse of *Patanjali Charitra* (VIII-72)

" ఇంద్రప్రతిష్ఠ ప్రశాంతః స్వామ్యః కోచామాణః ।
ప్రమాణ శంకరార్థ ముఖః ప్రాణ అమాణః ।
స్వాతా పుస్తి విశ్వాగ్ విశ్వాగ్ రాజులామాణః ।
శమశ్య తప్తరంపుణ్ ద్వాయుషుః ప్రాణామాణః ।
సత్తుపుస్తాంశుభూతః (2616) లోకాంశుభూతః ।
ప్రాణః సత్త మాణి ప్రాణామాణః ప్రాణః ॥

ଶ୍ରୀହର୍ଷାଚନ୍ଦ୍ରଚାର୍ଯ୍ୟ କେତେ ଦ୍ୟାମିଦାରୀ ।
ଏହିପଦ ରାଜକ୍ଷେତ୍ର କେତେ ଦ୍ୟାମିଦାରୀ ।

(Brihat Sankara Vijaya, Prakarana 52.)

“ ଏହିପଦ ପ୍ରକାଶିତରେ । କେତେ ମାତ୍ରରେ କାଳୀ
କେତେ କାଲୀରେ ତଥା କାଲୀରେ କାଳୀରେ ।
କେତେ କାଲୀରେ ତଥା କାଲୀରେ କାଳୀରେ ।
କେତେ କାଲୀରେ ତଥା କାଲୀରେ କାଳୀରେ ।

Ittham pras'isya pravat�āḥ swas'isyan Sankarānugāⁿ
Niyojya s'amkarāchārya madwaitasthāpane guruh
So ha masmīti nis'chitya visrujyeta kāmkshitan
Ömityekāksharam Brahma dhyāyanamta param śivam
Śāstra Śrutyamga nētrabde (2646) yudhishthira s'akasyavai
Plavamgā Kārtike māsi pūrṇimayām gurordine
Srimadgaudapadāchārya s'ishyoyogavidām varah
Govindā Bhagavatpādah siddhimsamprāpa samyam;

“ Govindasya vratikulagurubh siddhimākārgya kruthvā^a
Yatkarthavyam tadapi vararuchyādayo bhrātharasthe
Svē svē karmanyavahita dhiyo vidyayākīrthimamtha
Schatvāro pi sthhithi mabhimatāmujjayinyā makurvan”

We are told by reliable persons that the great shrine of Ömkāranātha constructed by Sriharsha Vikramāditya in memory of his sacred father, is even to this day considered by the Hindus as one of their most sacred places of pilgrimage and that a grand festival is celebrated every year in the shrine on the Pīrṇima day of the month of Kārtika in memory of the great day on which Govinda Bhāgavatpāda attained his Brahmabhāva. It is said that this festival attracts over 15,000 devotees from all parts of the country, who consider the sanctity of Narmada river on this day of the year above that of any other river, and say that while it requires 3 days bathing in the Sarasvati, 7 days in the Yamuna, and 1 day in the Ganga, the mere sight of the Narmada at this place suffices to make men pure.” (Vide “Age of Sankara” Part I. A. pp. 99-103)

The Western scholars left no stone unturned and tried their nimost to diminish the ancestry and prestige of Bhārat. In case they took into account the date of the Bhārata Battle, and the decision of Kali Saka as stated in the Sanskrit literature, the chronology would have been correct. As this was not their motive, because it would go against their preconceived ideas, they conveniently omitted the traditional date of the Bhārata War (3138 B.C.) and the beginning of Kaliyuga (3102 B.C.). The information

supplied by the slokas about Saptarshi Saka of 3076 B.C. was disregarded and they gave free reins to their fancy. They omitted the Mālavaga ja Saka (725 B.C.) and Cyrus Saka (550 B.C.) and attributed the former to Vikramā Saka (57 B.C.) and referred all the Saka dates to Śalivāhana Saka of a later date (78 A.D.). When Sri Harsha Sakam began in 2645 Kali or 457 B.C., and while foreign astronomers like Alberuni recognised it to be 457 B.C., the Western writers threw a screen over it and fathered it upon Sri Harsha Silāditya of 606 A.D. The Westerners created thus a new Era which was mentioned neither by Hiuen Tsang, a Chinese Buddhist ascetic who stayed for 4 years in the court of Sri Harsha Silāditya, nor by Bāna, the Biographer and State-poet of Sri Harsha. All the references to Sri Harsha Saka (457 B.C.) were thus transferred to Sri Harsha Silāditya of 606 A.D. and they created a non-existent Era and made the dates topsy-turvy. In 457 B.C., Sri Harsha, king of Ujjain conquered the whole of Āryāvarta, arrested the invasions of the Sakas and established Sri Harsha Sakam and this was widely prevalent in Nepal. It is used in Nepal inscriptions Nos. 12, 13, 14. (Ind. Ant. Vol. IX p. 166 ff). Malava is the home-land of four Sakas (Eras) viz. 1. Mālava-Gaṇa-Saka. 2. Sri Harsha Saka. 3. Vikrama Saka and 4. Śalivāhana Saka.

Pandit Bhagavaplal Indraji, Honorary member of the Royal Asiatic Society, brought to light from Nepal a long Vamsāvali-Parvatīya Vamsāvali which purports to give an un-broken list of the Rulers of that naturally isolated and unique country, with lengths of their reigns and occasional land-marks in the form of the date of an accession stated in an Era, dating back, from 1,768 A.D., to even so great an antiquity as six or seven centuries before the commencement of the Kaliyuga in 3,102 B.C. It consists of several dynasties of kings, and Bhūmiavarman, the first king of the 5th or the Sūryavamsa Dynasty is distinctly described, in the said Vamsāvali, as having been crowned in the year 1,389 of the Kali Yuga, corresponding to 1,712 B.C. And according to that Vamsāvali Sivadeva Varman, the 27th king of the Sūryavamsa Dynasty is placed about 338 B.C. For, it will be seen that Amsuvarman, the king of the 6th or Thakuri Dynasty is explicitly stated to have been crowned in the year 3,000 of the Kali Yuga or in 101 B.C. He is described as having reigned for 68 years from 101 B.C. to 33 B.C. It is also stated that, in his time, Vikramāditya came to Nepal and established his Era of 57 B.C. there. Further, Amsuvarman is described as the son-in-law of Visvadeva varman,-the 31st and the last king of the 5th or the Sūryavamsa Dynasty, who reigned for 51 years from 152 B.C. to 101 B.C., whom he succeeded. Similarly, the 30th King, Vishnudevavarman, the predecessor of Visvadevavarman reigned for 47 years from 199 to 152 B.C., his predecessor Bhīmadevavarman, the 29th King reigned for 36 years from 235 to 199 B.C. the 28th king

Narendravarman reigned for 42 years from 277 to 235 B.C., and lastly, the 27th King Sivadevaravarman above-named reigned for 61 years from 338 to 277 B.C.

But a good deal of confusion has been introduced into the Chronology of the Dynasties of Kings that ruled in Nepal by Dr. Fleet, and other Orientalists by mistaking the Harsha Era given in some of the copper-plates as referring to an Era supposed to have originated with Harshavardhana Silāditya of Kanyakubja (Kanouj), who is said to have ruled from 606 or 607 A.D. Thus, in the Charter of Paramabhattaraka Mahārājādhīraja Sivadevaravarma, the 27th king of the 5th or the Sūryavams'a Dynasty of the Nepal kings above referred to,—(who, according to the Nepalese Chronology which we noticed above ruled from Kali 2764 to 2825 Kali or 338 B.C. to 277 B.C., for 61 years)—the date of his accession to the throne is given in his inscription as Harsha Samvat 119. And our learned Orientalists at once assumed the Harsha Samvat to be an Era founded by Harshavardhana Silāditya, the patron of the celebrated poet Bana Bhatta and a contemporary of Hiuen Tsang, the famous Chinese pilgrim who travelled in India from 629 to 645 A.D. After making this gratuitous assumption, these Orientalists take the Harsha Samvat 119 given in Sivadevaravarma's charter as equivalent to 119+606 or 607 A.D. (the initial date of Harshavardhana Silāditya of Kanouj) or 725 or 726 A.D., and at once jump to the conclusion that the Nepal-Vamsāvali which places Sivadevaravarma's accession about 338 B.C., calculated according to the dates given in Kaliyuga, must be a mistake, and that accordingly he should be placed about 725 or 726 A.D.

Now, taking this bare suggestion proceeding from such high authorities as *an axiom to be accepted without proof*, the whole of the Vamsāvali of the Nepal Kings was completely changed setting at naught all the specific dates given there, and caring not a whit to reconcile it with those other dates. There is absolutely nothing whatever to show that Harshavardhana Silāditya of Kanouj inaugurated any Era of his own. There is not even tradition of any sort, either oral or written, that he founded any such Era. The Indian and Chinese Literatures are entirely silent upon the point; and both Bāna Bhatta, his biographer and court-poet, and Hiuen Tsang, his celebrated guest and councillor, have not stated one word in their numerous works about his (Harshavardhana's) having founded a new Era. If Harshavardhana or king Harsha as he is usually called, had really founded any such Era corresponding to 606 or 667 A.D., it must have been dated from the accession of that famous king: and it is quite unlikely and even improbable, that if such an Era had been founded by Harshavardhana, both these contemporary admirers of the King-Bana Bhatta and Hiuen Tsang would have failed to notice the same in their respective Works.

We have shown that Alberuni, the celebrated Muhamadan historian positively speaks of the existence of Harsha Era in Nepal and other Northern countries in his time, and how, according to him, it falls exactly about 457 B.C., just 400 years before the Samvat or the Vikrama Era. (Vide 'Alberuni's India' translated and published by Dr. Edward C. Sachau, Vol. II. Ch. XLIX. P. 7.)

Now, if we take the Harsha Samvat as referring to the Harsha Era mentioned by Alberuni and a host of Indian writers, Sivadevaravarma of our Nepalese Charter will have to be placed in B.C. 457 minus 119 or 338 B.C. or Kali 2764, which exactly tallies with the original date given in Kali Era assigned to the said king in the Nepal-Vamsāvali, as published in the Indian Antiquary, Vol. XIII pp. 411-428, by Pandit Bhagavanlal Indraji Ph. D. Thus, it will be seen that the objections raised by these Orientalists against the authenticity of the Nepal-Vamsāvali have no basis.*

8. GUPTA SAKA. KALI 2775 OR 327 B.C.

The Western scholars discussed at length about the beginning of the Gupta Era and each one arrived at his own date. Dr. Fleet said it was 319-320 A.D. M. A. Pai fixed it as 272-273 A.D.; D. N. Mukherji guessed it to be 419-20 A.D.; Pandit Shama Sastri refuted the above three dates and settled it as 200-201 A.D.; Alberuni thought it to be 319-320 A.D. Cunningham surmised it as 167 A.D. Baily fixed it as 130 A.D. D. R. Dandekar agreed with Alberuni and decided it to be 319-20 A.D. But none of these scholars took into account the date of the Bhāratā War and the genealogy of the kingly dynasties mentioned in our Puranas. The difference of opinion arose from the mistaken impression of Maurya Chandragupta to be contemporary king of Magadha in 326 B.C., on this assumption, they fixed the periods of the kings, shifting them forwards and backwards. This error resulted in a wide disparity of time. If they calculated on the basis of Bhāratā battle, (3138 B.C.) they would have realised their mistake and come to correct chronological conclusions.

Prof. Troyer and an Andhra scholar, Kuppayya discussed this topic at length and pointed out the blunder. They proved conclusively that Maurya Chandragupta was not the contemporary of Alexander but only Gupta Chandra Gupta. Prof. Maxmuller, Dr. Fleet and other authors did neither correct their mistake nor give reply to the arguments of Troyer and Kuppayya. Though Max-Muller learnt about the theory of Troyer and the refutation of Maurya Chandra Gupta's contemporaneity with Alexander, he

*Vide my Chronology of Nepal History Reconstructed"

maintained studied silence; he had not the fairness to change his wrong date. As this blunder was a stumbling block in fixing the dates, the same error continued all through the reigning periods of the kings. Taking this as their basis, V. A. Smith and Dubreuil, instead of correcting the Chronological blunders and fixing accurate reigning periods to Indian kings, had the audacity to advise us to neglect and disregard the Puranas, the native authentic sources for our Indian History as follows:—

"If we compare the information given in the Puranas with what is contained in the historical documents we possess, we find that it is only the *Matsya* that deserves to engage the attention of the Historian. We shall not however attach any value to the durations of the reigns given in the *Matsya Purana*, for each time we proceed to verify the dates the Puranas are proved to be in error.*

They admit that "it is only the *Matsya* that deserves to engage the attention of the historian" and at the same time conclude, "We shall not however attach any value to the durations of the reigns given in the *Matsya Purana*." They should either accept or reject, *Matsya Purana* intoto.

In fine, as long as Histories are written on the wrong notion of *Maurya Chandra Gupta* to be the contemporary of Alexander and the reigning periods of the kings are reduced and shifted to and fro, we are destined, to study wrong and false history of India. The Gupta kings ruled for 245 years. So, the Gupta Rule existed from Kali 2775 to 3020 or 327 to 82 B.C. The beginning of the Gupta Era was in Kali 2775 or 327 B.C. Even afterwards, they ruled over petty States till the middle of the 8th century A. D.

9. VIKRAMA SAKA (KALI 3044 OR 57 B.C.) AND 10. SALIVĀHANA SAKA (KALI 3179 OR 78 A.D.)

The Vikrama and Salivāhana Eras begin with 57 B. C. and 78 A. D., respectively. Much controversy has been raging regarding the founders of these two eras and the strength of these exponents of the various theories lies but in conjectures. The conjecture of Dr. V. A. Smith on the Vikrama Era is as follows:—

"The popular belief which associates the Vikrama Era of 58-57 B. C., with a Raja Vikramāditya or Bikrama of Ujjain at that date is erroneous. There was no such person then. It is however, true that probably it was invented by the astronomers of Ujjain. The first name of it was Malwa Era.

* Early History of India, 2nd Edition P. 194, by V.A. Smith and Ancient History of the Deccan, by G. Jouveau-Dubreuil, P. 41, 1920 Edition.

The term *Vikramakāla* used in later times must refer, to one or other of the many kings with the title of *Vikramāditya* or *Vikrama*, who was believed to have established the era. The king referred to may be presumed to be *Chandra Gupta II-Vikramāditya*, who conquered Ujjain about A.D. 390. The Gupta Saka eras changed their names similarly, becoming known in after ages as *Valabhi* and the *Salivahana* eras respectively. (Vide, The Oxford Students' History of India P. P. 80, 81 By V. A. Smith Ed. 1915.)

Dr. Bhandarkar in his Commemoration volume P. 192 writes on Vikrama era in the following way:—

"The theory that *Vikramāditya* was the originator of the *Vikrama Samvat* must, therefore, be given up, and the sooner we consign it to the region of oblivion, the better."

Prof. E. J. Rapson in his Cambridge History of India Volume I, Page, 571, Ed. 1922, writes thus: "To Azes I has been attributed the foundation of the Vikrama era in 58 B.C."

Bhaudaji and Cunningham held that *Goutamiputra Satakarni* and *Salivahana* were identical. Bhandarkar and Dubreuil were of opinion that *Chastana* was the founder of *Salivahana* Era. Stenknow said that *Vima-Kadphasis* founded the era. Altekar opined that the so-called *Salivahana Saka* is *Kaniska's Era*. Several scholars have asserted that *Salivahana* is the same as *Hala-Satavahana*, and they base their assertion on references in *Hala-Saptasati*, *Kathasarith-sagara*, *Lilavati* etc., to *Salivahana* and *Hala-Satavahana*.

It should be noted that the *Hala-Satavahana* or *Salivahana* referred to in these Books, is not the *Salivahana* who was the founder of the Era of 78 A. D. Much confusion has arisen owing to the wrong identification of the personality in these Works with founder of the Era.

I cannot believe that the western scholars who could cull out the histories of *Bhoja Raja* of the Panwar dynasty and *Prithvi Raja* and *Jayachandra* of the Chouhan or Tomara dynasty could be ignorant of the correct history of *Vikramāditya* and *Salivahana*. Regarding *Bhoja*, *Prithvi Raja* and *Jayachandra*, these historians have drawn their material from *Bhavishya-Maha-Purana* and the same Purana gives in detail an account of *Vikramāditya* and *Salivahana*. The well-known historian *Pargitar* advised his co-workers in the field of historical research to rely on *Bhavishya-Maha Purana* so far as the list of the successive kings of various dynasties was concerned.

Mr. V. A. Smith in his "Early History of India," P. 23, quotes *Pargitar* thus:—

Mr. F. E. Pargiter in his valuable work, *The "Dynasties of the Kali Age,"* has succeeded in obtaining more definite results. He suggests that the *Bhavishya Purana* in its early form was the original authority from which *Matsya*, *Vayu*, *Brahmānda* derived their Dynastic lists. The versions of the lists as now found in the *Matsya*, *Vayu*, *Brahmānda Puranas* grew out of one and the same original text."

So, it is impossible that the western scholars should be ignorant of the accounts of Vikrama and Salivāhana in *Bhavishya-Mahā-Purāna*. They purposely ignored the four Dynasties of Agni Vamsa which covered over a period of about 1,300 years, from 101 B. C. to 1193 A. D. i.e. from the time of Vikramāditya to the time of Prithvi Raja taking Bhojaraja alone from the list of the Panwar dynasty leaving the Era-founders, Vikramāditya and Salivāhana in the intervening period. Even before Vikramāditya, the four Dynasties of Agni-vamsa covered over a period of 291 years from Kali 2710 (392 B. C.) to Kali 3001 (101 B. C.). This intentional bungling was necessitated by the theory which makes Alexander and Chandragupta Maurya contemporaries. The Chronology of ancient Indian history, right from the time of Mahābhārata war (3138 B. C.) down to the beginning of Gupta Dynasty (327 B. C.), had to be compressed by 1207 years so as to suit the contemporaneity of Alexander and Chandragupta Maurya.* For this very purpose Gautama Buddha who actually flourished in the 19th Century B. C. is placed in the 6th century; Chandragupta Maurya who lived in 1534 B. C., is brought down to 323 B. C. The Andhra-Satavahana dynasty which commenced in 833 B. C., is dragged down to 220 B. C., and is made to last till 240 A. D. i.e. for a period of 460 years. Even then they had to meet with certain difficulties. They made the Sunga, the Kanwa and the Andhra dynasties, contemporaneous simply to compress the Chronology. They had

* Kali era began in the year 3102
B. C. 20th Feb. at 2.27.00 hrs.

3102 B. C.

Mahābhārata war took place 36 years before Kali.

3138 B. C.

After the War, Sōmādi of the Barhadradha dynasty was crowned as king of Magadha in 3138 B. C., and the Dynasty ruled for 1006 years.

3138—2132 B. C.

Then, Pradyūta Dynasty ruled for 138 years.

2132—1994 B. C.

Sisunāga Dynasty for 360 years

1994—1634 ..

Nanda Dynasty for 100 years

1634—1534 ..

Then the Maurya Dynasty began with Chandra Gupta Maurya, the first king

1534 B. C.
327 B. C.

Invasion of Alexander

Difference 1207 years

to drive away the two great Emperors and Era founders-Vikramāditya and Salivāhana out of the historical field identifying Hala-Satavahana of the 5th century B. C. with the Salivahana of the Panwar dynasty of 78 A. D. The Gupta dynasty and the Gupta Era of 327 B. C., are placed in 320 A. D.

Vikramāditya and Salivāhana were historical persons who extended their Empires from the Himalayas to Cape Comorin. Our historians summarily dispensed with them as mythical persons and ascribed these Eras to some nameless Saka kings. This is an extraordinary case of audacity. It is a wonder that Indian scholars followed the same line and fruitlessly tried to trace out the unknown Saka kings instead of searching their own Puranic literatures to have the correct history of the Founders of these Eras.

Vikramāditya and Salivāhana are historical personages and both of them belong to the Panwar dynasty of Agni-vamsa. Of this dynasty, Vikrama was 8th, Salivāhana the 11th, and Bhoja the 21st king. Salivāhana is the great grandson of Vikramāditya, and he should not be confounded with Hala-Satavahana who belonged to the Andhra-Satavahana family and flourished in the 5th century B. C. (i. e. 500—495 B. C.).

We give below all the authoritative evidences that go to show the existence of Vikramāditya and Salivāhana during the first centuries before and after Christ respectively.

The Matsya, Vayu, Brahmandā and other Puranas relate the history from the Mahā Bhārata war (3138 B. C.) to the end of the Andhra Empire 327 B. C. The history of the Great Gupta Emperors from 327 B. C., to 82 B. C., was described *Kaliyugājavruttaṇta*, a great work. The history of the subsequent sovereigns of the four Agni Vamsas from 82 B. C., to 1193 A. D., was narrated in the third chapter of *Bhavishya Mahā Purāna*. The Western historians question the authenticity of the *Bhavishya Mahā Purāna* as it contained the histories of Jesus, Mohamud, and the Histories of some of the other Mohammadan kings.

THE AUTHENTICITY OF BHAVISHYA MAHĀ PURĀNA.

This standard work makes mention of Vikramāditya, the son of Gandharva Sena, as the king of Ujjain, in the first century B. C., and states that he conquered the whole of Bhārata Varsha from Setu to Himāchala, and was Emperor over the territory, having crossed at North-West of the river Sindhu and gone as far as Herat and founded the Vikrama Era, in 57 B. C., or 3044 Kali year. This ruler was born in the Panwar dynasty, one of the four Agni Vamsas: he was the 8th in the List of the kings. In *Bhavishya Mahā Purāna* in the Prati Sarga Parva of one hundred chapters, these Agni Vamsas were described in 72 chapters: of these, 44

chapters were devoted exclusively to describe the great deeds of the two Emperors, Vikramāditya and Salivāhana. The Western scholars spread a shroud over these two illustrious Emperors, having declared that they were not in existence and their Eras were fathered upon non-existent Saka kings of whom there was no mention anywhere. Besides this denial, they proclaimed that the *Bhavishya Purāna* was not, at all, an authority, as it contained the history of the Muhammadan and Christian rulers. Further, they pronounced that *Bhavishya Purāna*, in its early form, was the Source for all the *Purānas* and as it consisted of modern history, it could not be accepted as authority. The readers may consider who might have inserted the fables of Adam and Eve, in *Bhavishya Purāna*? The Indian Sanskrit scholars, nowhere have added the histories of other countries in their Holy works; but they made only slight references to the History of the Mlechha tribes, as far as they had connection with our country's history. In this case, it is neither plausible nor probable that they inserted the history of countries like Arabia and particularly of the Hebrew race, in their sacred *Purānas*.

In order to prove the historicity of their imaginary God-head of religion, namely, Christ, some Western Writers were obliged to invent the story of Adam and Eve, the supposed first parents of the Human race and to get it composed up-to-date in Sanskrit and inserted in *Bhavishya Purāna*, since it was a book written on Palmyra leaves. To serve as a confirmatory evidence to their concocted story, they might have had the history of Muhammad and the Muslim rulers also composed in Sanskrit and inserted in *Bhavishya Purāna*; Also, this interpolation might have been made with a motive to disprove the authority of *Bhavishya Purāna* which gave an accurate account of our history from the date of the Bharata Battle to the invasion of Muhammad Ghori (B.C. 3138 to A.D. 1193), and thereby to deny the very existence of the historic personages, of Vikramāditya and Salivāhana, to strengthen their pre-meditated theory of the modernity of Indian History. Having done this, they began to proclaim that *Bhavishya Purāna* can-not be accepted as an authoritative work. The later history of the great Gupta Emperors was described in the work "*Kaliguya Rāja Vrittānta*." The History of the subsequent Sovereigns of the *Agnicānasa*, namely, 1. Panwar, 2. Chauhan or Thomara, 3. Sukla or Chalukya, 4. Parihara or Pratihara dynasties, was written in detail, in the *Prati Sarita Parca* of *Bharishya Mahā Purāna*.

The Western Historians accepted that there were four Agni Vamsas, namely, 1. Panwar, 2. Thomara, 3. Chalukya and 4. Parihara dynasties. They admitted the fact of of Prithvi Raj, Jayachandra and Rani Samyukta being fought with the Muhammadans in the 12th century A.D., and they

wrote these in their histories. Except the transposition of Bhoja of 7th century A.D., the foreign historians approved of Bhoja, belonging to Panwar dynasty and Kalidasa having lived in his royal court. There might have existed another king Bhoja in 11th century A.D.. Though they were aware of the history of these four Agni Vamsas, why did they not give their history from 4th century B.C. to 12th century A.D., and what is the cause of omitting the lists of the rulers of those dynasties? The responsibility for this omission rests upon the modern historians. For all the books that give the history of "Prithvi Raja Rasa" and the Agni Vamsas, the main source is *Bhavishya Purāna*. The Western scholars took from these four Agni Vamsas, the necessary information suitable for their theories and omitted the rest. In case the whole history was narrated, they would have to confess that Vikramāditya and Salivāhana were illustrious emperors and that they were the founders of their own Eras. So they had not only denied their existence, but also inserted into *Bhavishya Purāna* the later history of the Muhammadans etc., deleted some Verses from the history of ancient royal families, and mutilated it in such a way as to create lacuna. All these additions and subtractions were made in order to disprove the authenticity of *Bhavishya Purāna* and they advertised that it cannot be accepted as an authority for purposes of history. In the *Matsya*, *Vāyu*, and *Brahmānda Purānas* which were accepted as Source books for history by the Western scholars, it is mentioned, that they narrated the histories of the future kings and dynasties, long before they were born. As the alien chroniclers had no other alternative than to accept them, they reconciled themselves with the theory that these Puranas might have been revised during the period of the Gupta kings, and modernised by the addition of later historical information. With these as their basis, they wrote their histories and in doing so they altered the dates and periods of the rulers, at their sweet will and pleasure. Why not the same criterian of authenticity be applied, in the case of *Kaliguya Rāja Vrittānta* and *Bhavishya Purāna*? They might have done so, if Vikramāditya and Salivāhana, were only figure-heads and mere non-entities. On the other hand, they were eminent emperors, world conquerors, wise administrators and, above all, Founders of Eras. Acceptance of their existence would entangle them in a dilemma of consenting to their Sakas or Eras. Further, it would land them in another difficult and disastrous situation, namely, of adjusting a diminished period of 1200 years, since they made Maurya Chandra Gupta, a contemporary of Alexander and decided the date to be 323 B.C. To tide over this absurdity and incongruity in chronology, the westerners waived the claims of Vikramāditya and Salivāhana; they had the audacity to identify Vikramāditya as Chandra Gupta of the Gupta Dynasty who got the title Vikramāditya and who was supposed to have existed in the 5th century A.D., to boot. Moreover, they

affirmed that Salivahana and Hala-Satavahana were one and the same, into the bargain. Though Chandra Gupta II got the title Vikramāditya, it was nominal and was never used in correspondence or in the inscriptions. He was called Chandra Gupta II and he lived in the 3rd century B. C., but not at all in the 5th century A. D.

The reasons to differentiate the two Vikramādityas are as follows—

CHANDRA GUPTA II OF GUPTA DYNASTY. VIKRAMĀDITYA OF PANVAR DYNASTY.

1. Has nominal title Vikramāditya.
2. Pātaliputra was Capital.
3. Not founder of Era.
4. According to Westerners, this king existed in 4th Century A.D. But Puranas state that he lived in 3rd century B. C.
5. After this king, only four ruled for one hundred and fifty years. Then the empire was broken by the Hunas in 82 B. C.
6. "The Kaliyuga Rāja Vrittānta" relates about the Gupta dynasty. The date can be fixed and we have got some Gupta inscriptions. According to both, the Gupta history is the same. But their inscriptions mention 'Mālava Gaṇa Saka' whose date being 725 B. C., the Westerners call it "Mālava Saka" and identify it with Vikrama Era. They stated that it is Vikrama Saka of 57 B.C. and changed the Gupta Saka from 327 B. C. to 320 A. D.
1. The title Vikramāditya was given by his father; he has nominal title, Harsha.
2. Ujjain was Capital.
3. He was founder of Era. In his name began Vikrama Saka-57 B.C.
4. The Westerners deny the very existence of such a king but accept the Saka Era. Purāṇas say that a king of this name lived and ruled in 1st cen. B. C.
5. After this king, 24 kings ruled for 1200 years. Then in 1193 A. D. this empire was destroyed by the Muhammadans as a result of the battle of Thaneswar.
6. The history of the Panvar family in which Vikramāditya was born is mentioned in "Bhavishya Purāṇa." "Rājatarangini" states that this Vikramāditya was the king of Ujjain, in the 1st century B. C. "Nepal Rāja Vamsākali" relates that he conquered Nepal and then founded Vikrama Era in 57 B. C., or 3044 Kali. Kalidasa wrote in "Jyotiividabharaya" that he dedicated his work to the king of Ujjain, Vikramāditya, in 33 B. C., or 3068 Kali.

Now, we have, established the existence of the two illustrious Sovereigns, Vikramāditya and Sālivāhana, during the first century before and after Christ respectively. Other standard works confirm the truth of the information supplied by Bhavishya Purāṇa.

"तु तैर्किंचनुके राज्यरा प्राप्ते धृयोर्क
संवादं विवाचर्ण लग्नदर्शे कुपदम्॥
तरः किञ्चनुभवेत् उल्लासद्वयं राज्यंतरः॥"
(राम्य भाष्यम् 3-1-7-14, 15 ग्रंथम्)

"अक्रमादित्यं सामाजं दिराकृत्यामुक्तवादम्।
सामाजं दिवामुक्तः विवाचर्ण धृयोर्करः॥ (Do. 3-1-7-16)

"पंचकेन्द्रयः प्राप्ते तपोत्तरे कुपदम्॥
द्वादशकृष्णं प्रद्यतेषु न विवाचर्ण धृयोर्करः॥ (Do. 3-1-7-17)

"वर्णाद्वयाद्वयं विवाचर्ण धृयोर्करः ॥
अग्ने विवाचर्ण रघुं द्वादशकृष्णं प्रद्यतेषु ॥ (Do. 3-1-7-18)

"Pūrṇe thrimśachchate Varṣhe Kalau prāptē bhayamkare
Sakānāmcha Vināśārdham Ārya Dharmā vruddhayē^१
Jātassivājīvayā sopi Kailāsāt guhyakālayāt"

(Bh.M.P. 3-1-7-14th and 15th verses)

"Vikramāditya nāmānam pitā Kruthwa mumodāha
sabālopi mahāprājñāḥ pithru māthru priyamkarah"

(Bh.M.P. 3-1-7-16th verse)

"Pamcha Varṣhe vayah prāptē tapasordhē vanam gataḥ
dwadasābdam prayathnēna Vikramēpa krutam tapah"

(Bh.M.P. 3-1-7-17th verse)

"Paśchādambāvatim divyām puram yātah sriyānvitah
divyām simhāsanam ramyām dwāthrimśan mūrthi anyutah."

(Bh.M.P. 3-1-7-18th verse)

"At the completion of 3000 years after the advent of the terrible Kaliyuga, (i. e. in 101 B. C.) a person descended from the abode of Guhyakas in Kailasa, at the command of Siva, for the purpose of destroying the Sakas and uplifting Arya-Dharma. He was born to the great king Chandrasena. The father named him 'Vikramāditya' and felt very much rejoiced. Though a boy, he was very wise and pleased his parents. (Bhavishya Purāṇa 3-1-7 14, 15, 16 verses.)

When he was five years old, Vikramāditya went to the forest and did penance for 12 years. Having enriched his greatness by penance, he reached the city Ambavāṭī (Ujjain) and was anointed as a king on a golden throne decorated with 32 golden dolls." (This was in the year 3020 of Kali era i. e. in 82 B. C.) (Bhavishya Mahā Purāṇa 3-1-7-17, 18.)

It should be noted that Vikramāditya was not a title as some historians think. But it was the name christened by the father.

Brief History of the reign

| | Kali | B. C. |
|---|------|-------|
| 1. Birth of Vikramāditya. | 3001 | 101 |
| 2. Coronation of Vikramāditya. | 3020 | 82 |
| 3. Starting of Vikrama era when he visited Nepal. (See Nepalarājā Vamsāvalī.) | 3044 | 58 57 |
| 4. Deduction of Jyotiḥvidē Bharapa By Kālidāsa. | 3068 | 33 |
| 5. Sent his court poet Mathru Gupta as king of Kashmir which was included in Vikramāditya's empire. (See Rājatarangini) | 3115 | 14 |
| 6. Pandit Sree Krishna Misra's reference to Vikra- māditya in his astronomical treatise. (Jyo- tishaphala Ratnamala) | 3115 | 14 |
| 7. Death of Vikramāditya. | 3120 | 19 |

LIST OF KINGS OF THE PANWĀR DYNASTY.

| No. | Name of the kings | years reigned | Kali | Christian era B.C. |
|-----|---|------------------|-----------|-----------------------|
| 1. | Pramara. | 6 | 2710-2716 | 392-386 |
| 2. | Mahamara | 3 | 2716-2719 | 386-383 |
| 3. | Devapai | 3 | 2719-2722 | 383-380 |
| 4. | Devaduta. | 3 | 2722-2725 | 380-377 |
| 5. | Defeated by Sakas he left Ujjain and had gone to Srisailam. Inefficient and nameless kings succeeded. Their names are not mentioned in the Purāṇas. | 195 | 2725-2920 | 377-182 |
| 6. | Gandharvasena. (1st time) | 50 | 2920-2970 | 182-132 |
| 7. | Sonkharaja. son of No. 6 (No. 6 went to forest for meditation) | 30 | 2970-3000 | 132-102 |
| | No. 7 died issueless. Gandarva- sen returned from the forest and took up the Government again. | 20 | 3000-3020 | 102- 82 |

| | years reigned | Kali Era. | B.C.A.D. |
|--|---------------|-----------|----------|
| 8. Vikramāditya. (2nd son of Gand- harvasena born in 3001 Kali (i. e. 101 B. C.) | 100 | 3020-3120 | 82- 19 |
| | 10 | 3120-3130 | 19- 29 |
| 9. Devabhakta. | | | |
| 10. Nameless king or kings. (name not given in the Bh. Purāṇa.) | 49 | 3130-3179 | 29- 78 |
| | 60 | 3179-3239 | 78-138 |
| 11. Sālivāhana. | | | |
| 12. Salihotra. | | | |
| 13. Sālivardhana. | | | |
| 14. Suhotra. | | | |
| 15. Havirhotra. | 500 | 3239-3739 | 138-638 |
| 16. Indrapāla | | | |
| 17. Mālyavan. | | | |
| 18. Sambhūmaraja. | | | |
| 19. Bhaumaraja. | | | |
| 20. Vathsaraja. | 56 | 3739-3795 | 638-693 |
| 21. Bhojaraja | | | |
| 22. Sambhudatta. | | | |
| 23. Bindupala. | | | |
| 24. Rajapala. | 300 | 3795-4095 | 693-993 |
| 25. Mahinara. | | | |
| 26. Somavarama. | | | |
| 27. Kāmavarma. | | | |
| 28. Bhumipāla or Virasimha | | | |
| 29. Rangapāla. | | | |
| 30. Kālpasimha. | | | |
| 31. Gangasimha. (Issueless) | 200 | 4095-4295 | 993-1193 |

(Vide Bhavishya Mahā Purāṇa, 3rd, 4th Kānda, 1st Chapter from 12 to 46 verses. Also Vide "Kings of Agni Vams'a" by the Author.)

The dynasty ended with the battle of Kurukshetra fought with Gori Mohamud. Along with this dynasty ended the four dynasties of Agni vams'a, except a few royal families of the Chalukya dynasty that established their rule in the South. The history of the Agni vams'is is narrated in 72 out of the 100 chapters in the Pratisarga parva of Bhavishya-Mahā-Purāṇa. Out of the 72 chapters, 44 are devoted for the history of Vikrama and Sālivāhana. It is a wonder that the history of these illustrious emperors of Agnivams'a was not touched at all by the western historians. The names of Prithvirāja, Jayachandra, Rāṇi Samyukta and Bhoja could not but be mentioned by them, but the history of the remaining persons of these dynasties was purposely withheld. What is worse, these historians began to assert that Vikrama and Sālivāhana were not historical persons at all, and they attributed their Eras to some nameless Saka Kings.

The Panwār dynasty in which Vikramāditya and Sālivāhana were born is the most important of the four Agnivamsas. Vikramāditya and Sālivāhana conquered the whole of Bharata from Himalayas to Cape Comorin became Emperors and established their Eras. Sālivāhana performed the Aswamedha sacrifice.

The situation of the country after Vikramāditya is described in the Bhavishya Mahā Purāna, 3-3-2-9 to 17 verses.

The gist of the slokas is given here.

After Vikramāditya reached Heaven, several (incompetant and nameless) kings ruled over the country. (From 19 to 78 A. D.)

Then, the empire of Vikramāditya was split up into 18 kingdoms. The limits of the empire were:—

Sindhu in the West; Setu in the South; Badri in the North; Kapilārāshtra in the East.

The 18 Kingdoms formed were:—

1. Indraprastha. 2. Panchala. 3. Kurukshetra. 4. Kapilarashtra.
5. Antarvedi. 6. Vrajarashtra. 7. Ajmir. 8. Maru. (Rajputana)
9. Gurjara. 10. Mahārāshtra. 11. Dravida. 12. Kalinga. (It included Andhra Desa)
13. Avanti. 14. Udupam. 15. Vangadesa (Bengal). 16. Gaudadesa. 17. Magadha
18. Kosala.

There were several languages and religions in these kingdoms, each of which had a separate king. Under these circumstances, the Sakas and Mlechcha tribes heard that the Aryadharma was decaying and crossing the Indus in large hoards attacked Aryadesa. They entered the country through the Himalayan and Indus regions and plundered these small kingdoms, killed the old, the infants and the women-folk and abducted many women. (Bhavishya 3-3-2-9 to 17 verses)

10. SĀLIVĀHANA SAKA.

In those times, Emperor Sālivāhana, the great-grandson of Vikramāditya came to the ancestral throne of Ujjain. With a great army he proceeded against the Sakas, the Chinas, the Tartars, the Bahleekas, the Romans or Ramatas and the deceitful Khorasanee and defeated them.

He took back treasures plundered by them, punished them and drove them out of the country in 3179 of Kali Era (i. e. 78 A. D.) The Great Emperor Sālivāhana demarcated the Aryasthāna, and the Mlechchasthāna, the river Sindhu being dividing line; the land to the east of the river being

called 'Sindhusthāna' and the land to the west of it being called Mlechchasthāna (Bhavishya 3-3-2-17- to 21 verses.)

The Sālivāhana Era started in the year Kali 3179 or 78th year of the Christian Era. Sālivāhana not only demarcated the Aryasthāna and Mlechchasthāna but also made arrangements for the prevention of the Mlechchas crossing the border of river Sindhu.

He performed the horse sacrifice and reached Heaven after ruling for sixty years. (78 to 138 A. D.) Bhavishya 3-3-2-33-3-41-23. Bhoja was the tenth King after Sālivāhana (i.e. 21st King of the Panwār line). He went on an expedition to the Northern countries up to Herat and conquered them. (Bhavishya 3-3-3-1 to 4.)

The western historians undoubtedly read the detailed history of the Agnivamsas in the Bhavishya Mahā Purāna and have taken from it short accounts of a few kings like Bhoja, Prithvi Rāja etc., and have incorporated them in their histories. It is a wonder that they have not given even the lists of the kings of the four dynasties—not even mentioned Vikramāditya and Sālivāhana, the most important emperors who founded their Eras that are still widely used in India. Further, these western scholars treated Vikramāditya and Sālivāhana as mythical persons. It is a pity that Indian scholars blindly follow their western masters and are unable to come out of the trap even after half a century of historical research. It is high time that our historians should open their eyes to the truths held out in the Purāṇas.

RULE OF THE AGNIVAMSA KINGS.

Gangasimha, the ruler belonging to the Panwār line of Vikramāditya and Sālivāhana, reigned in Kurukshetra at the end of the 12th century A. D. Kanouj was the capital of Antarvedi-Rashtra whose overlord was Jayachandra of the Chouhan dynasty, while Anangapala of the Tomara dynasty ruled over Indraprasta. The members of the Agnivamsa were severally either Rāshtrapālas or Grāmapālas. The Agnivamsa dynasties gradually expanded and occupied nearly the whole of Bharat. They numbered six millions (sixty lakhs) in all the departments of civil and military administration. The boundaries of their empire were Kapilasthala in the East, Cape Comorin in the South, River Sindhu in the West, China in the North. All the members of the Agnivamsa scrupulously observed the ceremony of the Fire worship. They were the benefactors of the Cow and the Brahmin.

The general public of those times were conscious of their sense of duty (i. e. Swadharma) and acquitted themselves as in the times of Dwāparayuga. Every home was provided with plenty and did not suffer from want. There were temples in every village, and Soma sacrifices were performed throng'

the Country. Even the Mlechchas of those times gave up their malpractices and observed *Aryadharma*." (Bhavishya Purana 3-3-4-4 to 10 verses.)

To sum up, Vikramāditya and Śalivāhana were born in the line of the Panwār dynasty as 8th and 11th rulers, became emperors and established their Eras in 57 B.C. and 78 A.D., respectively. This is the internal evidence found in the *Bhacishya Maha Purana*.

(2) *Jyotirvidābharaṇa* by Kālidasa.

Vikramāditya of the first century B.C.

It is a wonder that while there is definite evidence from ancient records regarding the date of Vikrama and Kālidasa, historians have established wrong theories. *Jyotirvidābharaṇa* is an astrological work. The great poet says that he was writing it to enhance the fame of Vikramāditya of the Paramara or Panwār Dynasty, his patron king. This work was commented upon by Bhavamuni in, Vikrama Samvat 1768 year or 1711 A.D. In sloka No. 4-89 of *Jyotirvidābharaṇa*, Vikrama is mentioned as a great donor and a patron of scholars.

In sloka 10-109, Kālidasa defines the much disputed word Saka. He says that whoever kills the Sakas in large numbers would be called a Sakakāraka i.e. the founder of an era and that he would be an emperor and a founder of the Era, ousting the previous era.

The poet further says that there were six Founders of Eras in Kaliyuga, namely 1. Yudhistira 2. Vikrama 3. Śalivāhana 4. Vijayābhinanda 5. Emperor Nagārjuna 6. Bali (Jyot 10-110)

The length of the periods of these Eras is respectively as follows:—

(1) In Kali 3044. (2) 135. (3) 18,000. (4) 10,000. (5) 4,00,000. (6) 821

With regard to Yudhistira Saka, it should be remembered that 3044 does not include the 36 year's rule of Yudhistira in Dwāpara Yuga. (i.e. 36 years in Dwāpara + 3044 in Kali total 3080 from the Mahābhārata War.) When we add up the figures given above, we get the total figure of 4,32,000 which is exactly the duration of Kaliyuga. (Jyot. 10-111)

The capitals of the above mentioned Emperors who were Era founders in Kali are mentioned in 10-112, 113 slokas.

Emperor and Era Founder

| | |
|----------------|----|
| Yudhisthira | .. |
| Vikrama | .. |
| Śalivāhana | .. |
| Vijayābhinanda | .. |
| Nagārjuna. | .. |
| Bali | .. |

| <i>Emperor</i> | <i>Capital</i> |
|----------------|----------------------------|
| Yudhisthira | Hastinapura. |
| Vikrama | Ujjain. |
| Śalivāhana | Dhara on the Salera hills. |
| Vijayābhinanda | Chitrakuta. |
| Nagārjuna. | Rohitaka. |
| Bali | Bhrigukachcha. |

In his commentary on the sloka 10-113, the commentator gives some particulars of the Dynasties of these Emperors from other books.

Yudhistira was born of the Lunar family, Vikrama of the Paramara (or Panwār) family, Śalivāhana of the same family, Vijayābhinanda of Gohilla family, Nagārjuna of Sisodara family, Bali of the family of the Avatar Kalki (at the end of Kaliyuga).

Thereafter begins the Kritayuga of the 29th Mahāyuga. Then, there will be kings of the Solar Dynasty. (Jyot. 10-113).

From the 43rd sloka in the 17th chapter, the following particulars are known about Vikrama. 1. He constructed several temples. 2. He established an Era (*Āptasakha*) after driving away the Sakas. He established several Deities according to the Vedic ritual. (Jyot. 17-43).

The poet says that as Vikrama observed and made others observe the Varṇa-Dharma in entirety, there was full-blown prosperity and that others who took up "Neeti" for a limited purpose would get only the fruit to that limited extent. (Jyot. 20-45)

The following countries are said to have been included in his Empire. The people of these countries are said to sing the praise of Vikrama for protecting the Varṇāśrama Dharma in his empire.

Kambhoja, Gauda, Andhra, Malava, Anarta, Saurashtra, Gurjara etc.,

From the Rātarangini and Nepal Rāvamsākali, it is known that Vikrama ruled over Kashmir and Nepal. Thus it is clear that the whole of India was brought under the empire of Vikrama. (Jyot. 20-46).

This work *Jyotirvidābharaṇa*, says Kālidasa, began to be written in the month Vys'akha of 3068 Kali era (or 33 B.C.) and was completed in the month of Kārttika of the same year. This is the clearest evidence of the contemporaneity of Kālidasa and Vikrama in the first century before Christ. At the end of the several chapters, Kālidasa extols Vikramāditya to whom the work is dedicated. In the beginning of the 22nd chapter, Kālidasa described, to some extent, the Emperor Vikrama and in the 6th sloka he says that this book of 22nd chapters and 1474 slokas is written with the purpose of invoking good to Vikramāditya the Emperor of Bharat.

In the sloka 22-1, Kālidasa mentions one important trait of Vikramāditya. He uses the adjective "Abhiprajānandakara," to Emperor Vikramāditya which means "he who pleases the people devoted to him." (Jyot. 22-1).

In the 7th sloka of Chapter 22, Kālidasa gives some particulars of Vikrama's empire, which are as follows:

1. It is extended over the whole of the Bhārata varsha of 180 Big jyotiṣha yojanas (1800 miles) in length and breadth (1 Big Yogana = 9 5/6 English miles.)

2. The Bhārata-Varsha shines forth with the culture of the Vedas and Dharma Sastras. This book is dedicated for the good of Vikramāditya, the Emperor of Mālwa, by me (Kālidāsa). (Jyot. 22-7)

In the 8th and 9th slokas of Chapter 22, Kālidāsa gives a list of poets and pundits adorning the court of Vikrama as follows:—

1. Lanku. 2. Vararuchi. 3. Mani. 4. Angudatta. 5. Tishnu. 6. Trilochana. 7. Hari (Hariswamy) the commentator of Sukla Yajurveda, and the head of the departments of Dana and Dharma) Danādhyaaksha and Dharmādhyaaksha. 8. Ghat-karpura. 9. Amarasingha. 10. Satyācharya. 11. Varahamihira. 12. Srutasena. 13. Bādarāyana. 14. Manittha. 15. Kumāra Simha and astrologers like 16. Myself (Kālidāsa) and others. (Jyot. 22-8, 2.)

In his commentary on sloka 9 of Chapter 12, the commentator quotes the following famous slokās, which perhaps have come down traditionally. The slokas say: "Even a Sanyāsi, desirous of seeing Vikrama, is prevented by the door-keeper. But he, who has four slokas in his hand, may freely pass through the gate. May he be given 10 lakhs of coins and 14 Śāsanas of gifts." A poet humorously says to Vikrama like this. "O King! Saraswati resides in your mouth and Lakshmi in your hand. Yet, why is your Fame angry? For, she is wandering in other countries. Scholars praise you as a donor of everything at all times. It is false praise, because your enemies are never given the back, (you never turn back in the battle field) and others' wives are not given your heart (chest) (Jyot. 22-9 commentary)

In 22-10 Kālidāsa mentions the nine Gems of scholars adorning the court of Vikrama, viz. 1. Dhanvantari. 2. Kshapanaka. 3. Amarasingha. 4. Sanku 5. Vetalabhatta. 6. Ghatakarpura. 7. Kālidāsa. 8. Varahamihira. and 9. Vararuchi (Jyot. 22-10)

In 22-11 Kālidāsa gives a further account of the court of Vikrama.

There were 800 Vassal kings, one crore of good Soldiers, 16 great scholars, 16 Astrologers, 16 efficient Doctors, 16 Bhattas and 16 Dhadhis, and 16 scholars of Vedic lore; Vikrama sitting on his throne was illumined by these scholarly courtiers. (Jyot. 23-11)

In 22-12, the following particulars are given about the army of Vikramāditya:—

His army continuously spread over 18 yojanas (small Jyotiṣha yojanas. One small jyotiṣha yojana is equal to 4 11/12 English miles) and consisted of 1. Three crores of soldiers. 2. Ten crores of various kinds of vehicles. 3. 24,300 elephants. 4. Thousands of Horses 5. 4,00,000 (four lakhs) of ships.

This was the army that accompanied him in his expeditions. In this respect, there was no emperor to be compared to Vikrama in those days. states Kālidāsa. (Jyot. 22-12)

Sloka 13 of the 22nd chapter states that Vikrama annihilated innumerable Sakas (Mlechchha Kshatriyas) and established the Era. Every day he made gifts of the Pearls, Jems, Gold, Cows, Horses, Elephants, Etc. to the four castes. Hence, he was called Suvarṇānana. (Jyot. 22-13).

In Sloka. 14 he states that Vikrama conquered the following countries also: 1. Dravida. 2. Lāta. 3. Vanga. (Bengal) 4. Gauda. 5. Gurjara 6. Dhāra. 7. Kāmbhoja. (Jyot. 22-14)

Sloka 15 of 22 states that Vikrama captured the fortresses of kings and after humiliating them returned their fortresses to them. In prosperity he was 'Indra'; in 'Gāmbhīrya' he was the 'Ocean'; in 'Charitableness', he was 'Kalpaavriksha'; in beauty, he was 'Cupid'; in supporting the world, he was the Meru. He was a moon to the lotuses of wicked persons (he was a terror to the wicked). (Jyot. 22-15.)

Sloka 16 of ch. 22. states that Ujjayani, the capital of Vikrama gives salvation to the inhabitants on account of the presence of Lord "Siva in the name of 'Mahakāla.' (Jyot. 22-16)

In sloka 17 he states that Vikrama of irresistible valour defeated the Saka king of the Province Rumma (Roomaka in the North-west India), brought him to Ujjain, took him round the city as a captive and released him. (sloka No. 22-17 Jyot.)

In sloka 18 he states that while Vikrama was ruling with Avanti(Ujjain) as capital, all the people were prosperous and happy and everywhere the Vedic Dharma prevailed. (Jyot. 22-18)

In slokas 19 and 20, he states thus: "In the court of Vikrama, I, Kālidāsa was the friend of the king, while there were many poets and scholars like Sanku and astrologers like Varahamihira. I (Kālidāsa) wrote three Kāvyas of which the first was Raghuvamsa, a treatise on Vedic ritual and Jyotirvidābharaṇa. (Jyot. 22-19, 20)

Kālidāsa mentions the following verse (22-21) in which he gives the date, Kali 3068 (i. e. 33 B. C.) as the time of the composition of his book Jyotirvidābharaṇa which was dedicated to the emperor Vikramāditya. This serves as a piece of contemporary evidence to show that Vikramāditya was a historical personage of the 1st century B. C.

"कर्ते निष्ठारक्षयनामत गुरुर्वग्ने रक्षेन्द्रिये (3068 Kali)
मुद्दे माधव नोऽपि कृष्णे च (22-21)
गोप्यित्वा विक्रमादित्ये"

"Varṣā sindhuradarsanāmbara guṇairyāte kalessammite (3068 Kali).
Māse Mādhava Samjñikecha Vihipto Gramdhakriyopakramah." (22-21)

The beginning of the Vikrama era took place in Kali 3044-58-57 B.C. and the composition of *Jyotiśriddhāraṇa* by Kālidāsa in Kali 3068=33 B.C. 3068-3044=24 Vikramasamvat is the date of *Jyotiśriddhāraṇa* i.e. B.C. 57-24=33 B.C., and the commencement of composition of the book is in the month of *Vyāṣikha* and of closing it in *Kārtika*.

3. Jyotiśphala Ratnamāla.

(By Sri Krishna Misra.)

Pandit Sri Krishna Misra, one of the poets adorning the court of Vikramāditya of the 1st century B.C. is the author of the astronomical treatise *Jyotiśphala Ratnamāla*. In the very first chapter of the book, he gives his benediction to his Emperor as follows:-

"Sree Vikramārko jagatīthalesmin Jīyanmanuprakhyā yaśā narendrah
Pupoghayah Koti suvarṇatho Mām sabamdhavam saptati Vatasrāni." (1-10.)

Meaning: "May the emperor Vikramāditya, whose fame equals that of the Manu, live long with conquest—he having maintained me along with all my relatives bestowing on me ten million gold pieces during the past 70 years." (1-10).

"Athrādyāya dvāthrimśatgrandhamithirdvi sahasram
Nānā vruththa vichitram kurmaśri Vikramārka Nrupakṛthyai." (1-11)

Meaning: "This book consisting of two thousand poems of various and diverse charming metres, comprising of thirty two chapters, is written to embellish the renown and reputation of the Emperor Vikramārka." (1-11)

From this, it is clear that the Emperor Vikramāditya reigned for a period much longer than 70 years. The coronation of Emperor Vikramāditya did not occur in 57 B.C., as Buhler in his writings alleged on the basis of his own conjectures. All Indian authorities accept, the date B.C., 57 as the year of the inauguration of his Era (named after him), and not the year of his coronation. According to the *Bharishya Purāna*, the year of his coronation is Kali 3020 or B.C. 82. That he proceeded to Nepal in Kali 3044 (B.C. 58-57) and there inaugurated his era, as stated in the *Nepāla Rāja Vamsāvali* (Ind. Ant. Vol. XIII, pages 411 ff.) is indisputably correct as it is supported by many authorities.

From the above statement of a contemporary author, it is clear that Vikramāditya reigned for more than seventy years. He actually reigned for 100 years and lived for 120 years as mentioned in *Bharishya Purāna*. (3-4-1-22).

4. Nepāla Rāja Vamsāvali.

Vikramāditya was crowned King of Ujjain in Kali 3020 or 82 B.C. It took 24 years to subjugate several independent small principalities in order to consolidate a strong empire and form a federal centre over which he could be the overlord. The last prince to join his empire was 'Amsuvarman,' the king of Nepal. Vikramāditya having gone to Nepal in person in Kali 3044 or 57 B.C. was welcomed by the king who agreed to join the empire. Nepal being the place which finalised the amalgamation of all the federal units of Vikramā's empire, he started his Era in Nepal from that year namely Kali 3044 or 58-57 B.C. and this fact is stated in the history of Nepal's Rājavamsāvali. (Vide Ind. Ant. Vol. XIII. P. 411 ff.)

The Period of Amsuvarman is Kali 3000-3068 (i.e. 101-33 B.C.) Period of Vikramā's reign is Kali 3020-3120 (i.e. 82-19 A.D.) Establishment of Vikramā Era is Kali 3044 or 58-57 B.C.

5. Rājatarangini

(History of Kashmir Kings)

The *Rājatarangini* has provided material evidence on this issue by narrating the course of succession of the then Kashmir dynasty. It is stated that the king "Hiranya" died issueless in 3115 Kali or 14 A.D. and the minister reported the matter to the emperor Vikramāditya of Ujjain requesting that a successor may be nominated. Kalhana, the author, describes at length the course of procedure followed by the emperor. It seems that the emperor contemplated for a whole night as to who should be the proper person to sit on the throne of Kashmir and finally pitched his mind upon 'Māthrugupta,' the learned poet and administrator, as the right candidate. Without however, disclosing the fact to Māthrugupta, he despatched messengers to the ministers of Kashmir and at the same time gave a sealed Order to Māthrugupta addressed to the ministers of Kashmir, enjoining him to deliver it to the ministers without breaking open the sealed order. Māthrugupta fulfilled the emperor's injunction. The ministers having opened the order questioned Māthrugupta if the person named in the order was himself. Māthrugupta having replied in the affirmative, he was acclaimed with jubilations as the king of Kashmir and enthroned forthwith. Kalhana's verses are translated thus:-

"थात्रानेहासुज्जयिन्यम् श्रीमान् हर्षा पराभिधः
एकच्छत्रांश्चक्रवर्थं विक्रमादित्या इथ्याभ्युः"

"Thathrānehāsujjayinyam Srīmān Harsha parābhidhah
Ekachchatra śchakravarthā Vikramāditya ithyabhit." (*Rājatarangini* 3-125).

At the time that the king of Kashmir, Hiranya died issueless in 14 A. D., "there ruled in Ujjain an emperor by name Vikramāditya alias Harsha as the sole unquestioned monarch over the entire continent of Bharat." (*Rājatarangini* 3-125)

Vikramāditya destroyed the Sakas who were plundering the people in the states."

(Please read from 3-129 to 239 the verses in Kalhana's *Rājatarangini* for further details regarding Vikramāditya and Māthrugupta)

Māthrugupta ruled over Kashmir for 5 years from 3115 Kali or 14 A. D. to 3120 Kali or 19 A. D.

While he was returning after conquering Thrigarthamandala, news reached him that Vikramāditya passed away. He took the calamity seriously to heart, and renounced the world in 19 A. D. (*Rājatarangini*, 3-285 to 287)

Other Evidences

6. SIDDHĀNTA SIROMANI.

In the astronomical treatise *Siddhāntasiromani* of the renowned astronomer Bhāskarācharya Verse 28 of Kālamānādhyāya reads thus:—

"नमदीद्रिमु गुणश्च (3179) विक्रमांशुवर्षाणि शतर्युषं रा०"

"Namdīdrimdu gunāścha (3179) Vikramānrupasyāmte Kalervatsarāḥ In the 3179th year of Kaliyuga (equal to 78 A. D.), Vikrama Saka concludes" (Sālivāhana Saka begins)

The beginning of Vikrama Saka is 3044 Kali or 58-57 B.C. The end of Vikrama Saka means the starting of Sālivāhana Era. The interval between these two eras is 135 years. (57+78=135). This is found in all the *Pāñchāṅgams* of Bharata Varsha year after year.

7. OUR CALENDERS.

Our astronomers state in their yearly *pāñchāṅgams* (Calenders) that the Kali Era began 5051 years back and from that year they calculated up-to-date. Vikrama Saka started in 3044 Kali. 2007 years have elapsed since the beginning of the Vikrama Saka to the end of 1951 A. D., i. e. 3044 Kali + 2007 Vikrama = 5051 Kali.

Sālivāhana Saka had its origin in 3179 Kali (78 A.D.) Since then, 1872 years have elapsed up to 1951 A.D.. Kali 3179 + 1872 = 5051 Kali.

These figures correspond to the calculations made in our yearly *pāñchāṅgams*.

8. TRADITION.

Oral traditions, handed down from age to age, throughout the length and breadth of Bhārat, about Vikramāditya and Sālivāhana afford equally valuable material for the historicity of Vikramāditya and Sālivāhana.

9. Hariswamy's Commentary on *Sukla Yajurveda*

Further, as regards this Vikramāditya, the *Suklayajurveda Mādhyamida Satapadha Brāhmaṇa Bhāshya* with Sri Hari Swamy's Bhāshya and with Sāyanāchārya Dviveda Ganga Bhāshya, published by Khema Raja Sri Krishna Das of Bombay, in Lakshmi Venkateswar Steam Press, Kalyan, Bombay, printed in 1997 Samvat, 1862 Sālivāhana Saka, in 1940 A. D., in Five Volumes contains the following passage:—To this Bhāshya, the Preface was written by "Sri Kshetravāsi vāre ityupavahah Vaidika Tilaka Śrīmadannā Sāstri Sūnuh Śrīdhara Sarma." While writing the preface, he wrote about the commentator "Hari Swamy," to this effect:—

"अत्र अधोग्रन्थं शतपदा ब्राह्मणा उक्तवाचार्यं तदा स्वामिनां भास्यां तत्त्वं रक्षते।
स एव स्वामी नामां भृत्यां भृत्यां वर्त्तयन्ते तदा विशेषं॥"

"Mādhyamida Satapadha Brāhmaṇa Śrīmadāchārya Hari Svāminam Bhāshyam Vartate! Sa cha Sreyebhāshye pratyādhyā ya mamte Ślokadvayam, ślokatrayaham lilekha.

"॥ सामाध्यमिष्टं शतपदा विराजाण्डं ग्रन्थं रक्षते।
भृत्यां भृत्यां वर्त्तयन्ते तदा विशेषं॥—(1)

"त्रिपुरां शतपदा विराजाण्डं ग्रन्थं रक्षते।
भृत्यां भृत्यां वर्त्तयन्ते तदा विशेषं॥—(2)

"द्वादशां विक्रमांशुवर्षाणि शतर्युषं रक्षते।

वासां भृत्यां शतर्युषं रक्षते। तदा विशेषं॥—(3)

"Nāgasvāmi Suto Avantyam Pārśavaro vasan Hariḥ
Srutyardham darsāyāmāsa Saktitah Paushkariyakah—1.

"Śrīmato Avantinādhasya Vikramārkasyabūpatē
Dharmādhyakṣha Hari Svāmy Vyākhyachachatapadhim Śruti—2.

Bhūbharrā Vikramārkēna Kliptām Kanaka Vēdikām
Dānāyādhyasya Krutavān Srutyardhamvīrvrutim Harih—3.

By a resident of Ujjain, who belongs to Pārśavāra Gotra, who was the son of Nāga Svāmy, holding the offices of "Dharmādhyakṣha" (Superintendent of Justice) and "Dānāyādhyakṣha" (Superintendent of Gifts) and adorning the title of "Sarvavidyānidhāna Kavīndrāchārya Sarasvati" (Treasurer of all

Sciences and Learning, Professor of Poets or Poet Laureate, the Goddess of the Muses) in the court of Vikramāditya the king of Avanti, by name Hari Svāmy" was written this commentary or Bhāṣya to Satapadha Brāhmaṇa. One or two or three of the above Poems which contain the above substance were attached to the end of every chapter, as follows:—

1. Satapadha Brāhmaṇa, 1, kānda, 7th chapter, 4 Brāhmaṇa has 1st 2 slokas
2. " " 1, " 8th " 1 " last 2 slokas
3. " " 1, " 8 " 2 " 2nd sloka only
4. " " 1, " 8 " 3 " 1st two slokas
5. " " 1, " 9 " 1 " 2nd sloka only
6. " " 1, " 9 " 2 " Do.
7. " " 1, " 9 " 3 " 3 slokas.
8. " " 4, " 7, 8, 9 chapters Do. at the end

1. इति चतुर्वर्षे नारद कम्बलप्राचर्ण वरव्यक्तिरात् श्रीसंग्रहमवार्ता
१८५५ वर्षाद्यन्तेऽप्यप्लास्ट्राकाग्रं चाच्छ्री लोके विजयां विजयां विजयां
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2. एव लौकिकानां वर्षाणां विजयां विजयां विजयां विजयां
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3. अनुवाद वर्षानां विजयां विजयां " विजयां विजयां विजयां
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4. ओ विक्रमादित्य विक्रमादित्य विक्रमादित्य
विक्रमादित्य विक्रमादित्य विक्रमादित्य

1. "Iti Sarvavidyānidhāna Kavīndrāchārya Sarasvatinām
Sri Hari Svaminām krutaiś Mādhyamdinīya Satapadha Brāhmaṇa
Bhāṣyē pradhame Haviryajna kānde navamō dhyāyassmāptah."

The author of the preface states:

2. "Etachchhlokānām Paryalochanānāyam Hari Svāmi Parāśara gotra-
bhāvasyā Pushkarāṇa Brāhmaṇa kulāvatam sasyavā Pūshkara kshetra-

vāsingā Nāgasvāminā Sūnūh Sa cha. Ujjainyaparābīdhā vanti kshetrya-
madhuṣhya *Mahārājasya Sri Vikramārkasya Dharmādhyakshapadam
Dānādhyakṣha padam chādhiśtā Mādhyamdinā Satapadha Brāhmaṇe,
Srutyardha vivṛtiḥ, Ityākhyam Bhāṣyā Makarot" 3. Asyācha Sarva
Vidyāpāradrugtva nidasākam, "Sarva Vidyā Nidhāna Kavīndrāchārya
Sarasvatī" ityupāudamāpyāśit Āyameha Vikramārkasya Samaye-rdhā-
ditā pūrvam 1995 varṣāt pṛāgimā bhūjimā bhūṣhayāmāsa.

4. Srikshetra Nāsikavā vāre ityapāhvih vadikatilaka Śrīmadappā
Sāstri Sūnūh Sridhara Sarmā

The commentary of Hariswamy is available from 8th kānda, 4 chapter,
4 Brāhmaṇa to the end of the Kānda to 8 Chapter, and to 12 and 13
Kandas. Prof. Weber, in 1855 A.D. printed in Berlin "Satapadha Brāhmaṇa
with Hari Swamy's and Dviveda Ganga's Bhāṣyams;" but he omitted in his
Edition the Verses contained in Hari Swamy's commentary (the Verses) which
commemorate the praise of Vikramārka.

10. PTOLEMY'S ANCIENT INDIA. (By Mr. Criddle page 154)

Ozene:—This is transliteration of Ujjaini, the Sankrit name of the
old and famous city of Avanti, still called Ujjain. It was the capital of
the celebrated Vikramāditya, who, having expelled the Scythians and
thereafter established his power over the greater part of India, restored the
Hindu monarchy to its ancient splendour. It was one of the seven sacred
cities of the Hindus, and the first Meridian of their astronomers.

11. MAHĀVAMSA (Quoted by Mr. Criddle in Ptolemy' Anc. India-pp. 154. 155)

We learn from the Mahāvamśa that (about B.C. 95) a certain
Buddhist high priest took with him 40,000 disciples from the Dakkhinagiri
temple in Ujjain to Ceylon to assist him in laying foundation stone of the
great Dagoba at Anurādhapura. Half a century later than this is the date of
the expulsion of the Scythians by Vikramāditya, which forms the Era in
in Indian Chronology called Samvat (57 B.C.).

12. Ch. Payne MEMOIR OF CENTRAL INDIA. pp. 7, & 8.

"During the period that Dhunji's family held Mālwa we find no
particular mention of it until about seven hundred and thirty years
before Christ, when Dhunji's successor is said to have shaken off his depen-
dence on the sovereign of Delhi (i.e. Magadha Emperor). From this time
we lose all trace of the kingdom of Mālwa until our own era, when Vikramā-
ditya a prince whom all Hindu authors agree in describing as the Patron
of learning and the arts, obtained the Sovereignty."

13. ESOTERIC BUDDHISM.

Mr. A. P. Sinnet in his Esoteric Buddhism (VIII Ed. in 1903 1 Ed.
in 1883—p.185) wrote that Vikramāditya lived in 80 B.C.

The theory that Vikramāditya was a mythical person was not yet born then. It was only a later day invention.

14. SIR WILLIAM JONES' WORKS VOL. IV. pp. 36 to 46.

Sir William Jones, (1778 A. D.) the pioneer in the historical field never doubted the historicity of Vikramāditya but frequently spoke of him as a historical person and a powerful emperor with several feudatories.

By the time of Jones (1778 A. D.), the name of Vikramāditya was still green in the memory of the Indians and everywhere Jones heard accounts of the illustrious Emperor. The *Panchāngas* (Almanacs) were mentioning his name and Era, year after year. The necessity to deny the historicity of Vikramāditya (to shield his wrong theory) never struck him. This was an after-thought of the later W. scholars of the second half of the 12th century.

In view of the above authorities we arrive at the conclusion that Vikramāditya and Śālivāhana lived in 57 B. C. and 78 A. D. respectively. Both of them being historical personages it is expected that authors of modern history will verify the facts and amend their erroneous statements about these Era founders.

SUMMARY OF THE ABOVE DISCUSSION.

The *Bhavishya Purāna* narrates in detail the history of India from 392 B. C. (2710 Kali Era), the beginning of the Panvār Dynasty, (in which Vikramāditya was born) to 1193 A. D. when Mahamud Ghor invaded India. The Paramara Dynasty is the most important of the four Agnivamsas; 1. Paramara or Pramara dynasty. 2. Chapahani or Chayahani or Tomara dynasty. 3. Sukla (or Bhindaka) or Chalukya dynasty, of which the eastern and western Chālukyas are branches. 4. Parihara or Pratihara dynasty.

The *Bhavishya Purāna* gives in detail the date of Birth and coronation as also the date of death, the period of reign, in the Kali Era of Vikramārka.

2. The *Jyotirvidā-bharana*, gives a list of the Poets and Pandits in Vikramārka's court, and also of the countries concerned. It describes the valour and splendor of Vikrama and his armies and gives some more account of Vikrama. According to this book Vikrama established the era in 3044 (57 B. C.) and the *Jyotirvidā-bharana* written in 8068 Kali (33 B. C.).

3. It is evident that Vikrama ruled for more than 70 years because the Author of *Jyotishphala Ratnamala* says that Vikrama supported him and his relatives for seventy years.

4. Kālidasa in his *Jyotirvida-Bharana* mentions Hari (Hariswamy) as his contemporary. Hariswamy in his *Bhashya on Satapatha Brahmana* says that he was in charge of Dāna and Dharma in the court of Vikrama.

5. The *Nepal Rāja Vamsāvali* says that Vikrama visited Nepal and established there Vikrama-saka during the reign of Amsuvarma. (Indian Ant. Vol. VI, p. 411, ff)

6. The following Particulars are known from Kalhana's *Rajatarangini*:

The king of Ujjain was the supreme Emperor of Bharat; there was anarchy in Kashmir in 14 A. D., and the ministers there requested the Emperor to provide them with a proper king; the Emperor sent Mathru-gupta who ruled for five years; on hearing that Vikrama died in 19 A. D., Mathru gupta abdicated the throne.

7. Ptolemy writes that Vikrama, the founder of an Era (57 B. C.) lived in the beginning of the 1st century A. D.

8. In the *Mahāvamsā*, (a Buddhist chronicle) it is stated that Vikrama lived in 3044 Kali (57 B. C.)

9. Sir William Jones and C. H. Payne clearly said that Vikrama was a great Emperor with several vassal kings under him.

10. Traditional stories about Vikrama, the unbroken bringing over of the years of Vikrama Era is *Panchāṅga*, year after year, books like *Siddhanta Siromani*, all these are clear about the Vikrama Era, the birth and death of Vikrama and also several other particulars about Vikrama. While such a mass of evidence is there to show that Vikrama lived just before and after the Christian era, it is nothing short of out-rage on our sense of history, on the part of any body, to deny the historicity of Vikrama.

11. CHRISTIAN ERA.

The Christian Era commenced on 1st Jan. in the middle of the 4th year of the 194th Olympid and 753rd year of the Building of Romē, and in 4714 of the Julian period. The Era was invented by a monk named Dionysus Exigus about 532 A. D. It was introduced in the 6th century A.D. and ordered to be used by Bishops and by the council of Chelsea in 816, but was not generally employed for several centuries. Charless III of Germany was the first who added '*in the year of our lord*' to his regnal year 879 A. D. It was held that Christ was probably born in the year 4 or 5 A.D.

THE SECRET OF CHRISTIAN ERA.

The reckoning of the Christian Era is with reference to the birth and death of Christ. B. C. refers to the period before the birth of Christ. A. D. refers to the period posterior to Christ. What about the intervening period between the birth and death of Christ? Christ lived for 33 years. Let us take an example. From 100 B. C. to 100 A. D., 200 years have passed according to our present calculation. Are we not the not add 33 years which is the life time of Christ?

In support of this anomalous calculation, Haiden Smith has the following to say—"Anno Domini A. D. The year of our lord of grace, of the incarnation, of the circumcision, and of the crucifixion. The Christian Era commenced on 1 Jan. in the middle of the 4th year of the 19th Olympiad and 753rd year of the Building of Rome, and in 4714 of the Julian period. The era was invented by a monk Dionysius Exiguus about 532 A. D. It was introduced in the 6th century A. D. and ordered to be used by Bishops and by the council of Chelsea in 815, but was not generally employed for several centuries. Charles III of Germany was the first who added '*in the year of our Lord*' to his reign (879 A. D.) It was held that Christ was probably born in the year 4 or 5 A. D."

From this, it appears that the birth, the circumcision and crucifixion of Christ occurred in the same year. In the year 1849 A. D. a council of the Christian fathers was held at Rome for the purpose of determining the Biblical age of creation and the beginning of the Christian Era. Usher, an Archbhhishop was the President of the conference. The Christian Fathers after protracted deliberations, *arrived at the conclusion that 404 B. C. was the year in which God had created the earth, the stars, the planets and human beings.* Regarding the beginning of the Christian Era, Usher arrived at the following conclusion:—"Systems of Chronology differ with regard to the year of the crucifixion of the Saviour, some placing it in A. D. 30 and others in A. D. 33." This stands against the theory of Haiden Smith. It thus appears that the significance of B. C. and A. D. has never been explained satisfactorily,

A Christian monk (Dionysus Exiguus) who lived in the 6th century A. D. suggested, in the year 532 A. D., that Christ must have been born or dead 532 years before and this he did purely out of his imagination.

It is unwise to discard the Kali Era which is based on scientific facts like the movements of the planets, and give credence to the uncertain calculations of the Christian Era.

OTHER ERAS

| | B. C. | 29 | 8-5502 |
|-----------------------|-------|------|--------|
| 1. Alexandrian Era in | " | 1-9 | 5508 |
| 2. Constantinople Era | " | 1-9 | 5492 |
| 3. Era of Antioch | " | 1-4 | 4714 |
| 4. Julian Era | " | 7-10 | 376 |
| 5. Jewish Era, | " | | |

To these Eras which were founded in the Years noted, against them, year after year the progress has been noted in the respective calenders. Likewise the Indians started the Kali Era 551 years back (from 1951 A.D.) and ever since have been noting in their calenders year after year the progress of the Era.